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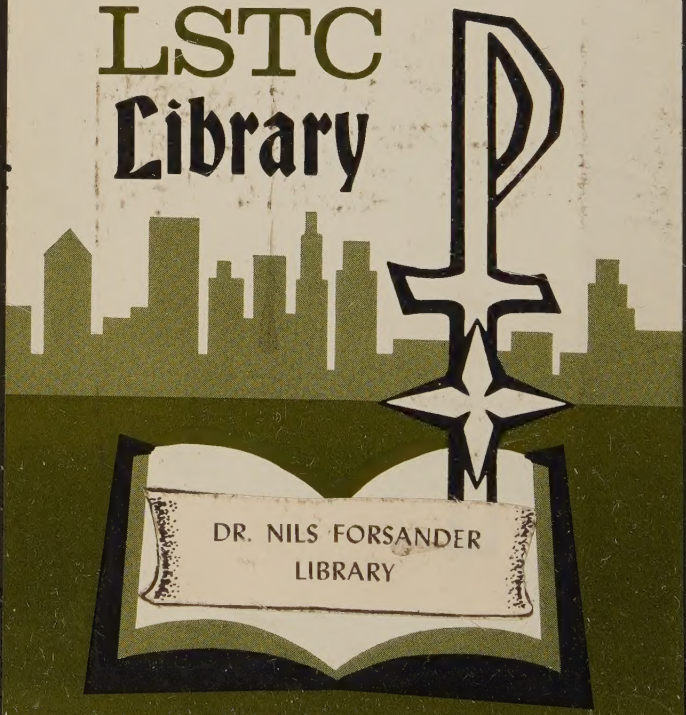

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THE ATONEMENT

AND

INTERCESSION OF CHRIST

BY THE LATE PRINCIPAL

DAVID CHARLES DAVIES, M.A.

TREVECCA

EDITED BY

D. E. JENKINS, PORTMADOC

AUTHOR OF "BEDD GELERT: ITS FACTS, FAIRIES, AND FOLK-LORE"
AND EDITOR OF "CYFRES IEUENCTID CYMRU" ETC. ETC.

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TO

MRS. D. C. DAVIES

AND THE

FRAGRANT MEMORY OF THE AUTHOR

THE PREFACE

THE late Principal T. C. Edwards, Bala, in a memorial sermon on the text "And He gave" (Eph. iv. 11), said that "the late Principal David Charles Davies was an undoubted gift of God to Wales, and that he was convinced of that after considering the following facts concerning him:—(1) The isolation that marked his ministry and character. He was not only isolated from the world, but, it might be said, in a sense, from the Church. He was not a product of his age, nor was he fashioned by it. He stood apart from it, by the strength of his own individuality. (2) Though not *of* his age, he was *for* his age. He brought an unusually keen and analytic mind to bear on the rationalism and materialism that are nowadays rampant. The fact that a man of his intellectual brilliancy and sincerity had lived the life of a humble disciple should make the most reckless hesitate before rejecting Christ. (3) He was called away when most required by his people. Thus did God prove that He, by special

acts of His own as Sovereign Head, raised pillars to His Church, and removed them at will, for His own great purpose."

Yet this most brilliant and beloved of men is hardly known outside his native land; while the name of Dr. Edwards has penetrated to the ends of the earth. Both devoted their energies to the enlightening and uplifting of Wales; but while one spent the best part of his life at the head of a great college, the other spent his as the minister of a little known Welsh church. Though that church was in the very heart of London, he seems to have escaped English publicity, and the keen eyes of assiduous English editors, owing to his application to his limited circle, or to the isolation into which our tongue thrusts most Welshmen, or to his own deep-rooted modesty and love of quiet—which, we need not decide. All three, probably. He read, wrote, and studied incessantly for about forty-four years, but left most of his writings scattered through the pages of Welsh periodicals, of every description, with never as much as a thought of collecting them. He did actually publish two small books, one on *The Church*, in 1862, which was originally an address on Church Polity, at an ordination service; and the other on *The Inspiration of the Bible*, delivered as lectures to the students of Bala College, about 1871.

David Charles Davies was born at Aberystwyth, in May 1826, and was the eldest son of Robert Davies, a responsible man of business, who hailed from Merionethshire. His mother was the daughter of the Rev. David Charles, Carmarthen,—brother of the Rev. Thomas Charles, B.A., Bala, Founder of the Bible Society,—who had married the daughter of a Christian Jewish banker, from Haverfordwest. Having inherited the best qualities of both father and mother, Mrs. Davies proved an exemplary mother. The father was one of two who were instrumental in establishing Sabbath Schools at Aberystwyth, and was an active and a pious man. The house in which our author was born has become historical, as the house in which the leaders of the Calvinistic Methodists drew up their Church's *Confession of Faith*, in 1823. There, too, were entertained the itinerant preachers of the Calvinistic Methodists—there were no pastors then; all were itinerants, and the young lad grew up in the atmosphere of sacred influences and pulpit life.

He received his early education at the feet of a widely known schoolmaster, John Evans, "the old Mathematician," as he is sometimes called. He kept an academy, whose fame is enshrined in the memory of many scholars to this day, and in the records which old pupils, like the late Mr. Henry Richards, M.P., the late Dr. Lewis Edwards,

Dr. J. Cynddylan Jones, and the late Principal Davies, have left, and are leaving, behind them. His love of mathematics and his teaching capacities are now in the third generation, valuable heir-loom to Welsh education. He left an impression of thoroughness on all who took him in his own serious vein; and Mr. Davies carried with him to his grave his love for his old master, and something little short of an enthusiasm for his old master's favourite science.

When Bala College was first opened, in 1837, to supply higher education of a general character, more especially to candidates for the ministry, Mr. Evans sent his twelve-year-old pupil to form one of its first batch of students. The lad made his home with Principal Lewis Edwards, and a mutual admiration soon manifested itself. Associating with students, all his seniors—some by many years—soon gave Mr. Davies' vivid mind a ripeness, which is surprisingly evident in his letters to his mother, especially on occasions of domestic sorrow. As a student, though not unsociable, he was quiet, reserved, and very fond of solitude. He liked to withdraw to the byways and the shores of Bala Lake, *to think*. A fellow-student found him one day gazing intently into the waters of Llyn Tegid, lost in thought. "Fishing?" inquired the intruder. "Yes," was the answer, with a look of surprise,

"fishing for ideas." The reply was as apt as the question was playful; for play he never could, nor knew he aught of sport.

Leaving Bala in 1841, he was sent to Hanley, Staffordshire, to a Mr. Fletcher, Congregational minister, who prepared private pupils for the examinations of the London University. From the tuition he there received, he derived but little benefit; but his own conscientious application enabled him to accomplish his purpose. He was fortunate enough to meet with a class of boys in a Sabbath School at Hanley, which greatly benefited him mentally and spiritually. It was there, too, he first tried to preach. A number of Welshmen, exiles of necessity, were engaged in the various industries of Hanley, and he ventured to give them the gospel in their native tongue. Thence he passed into the University College, London, and immediately set to work upon his academic studies. Among his fellow-students he met R. H. Hutton, Todhunter, and Walter Bagehot. Every year he carried away some of the prizes, now in mathematics, now in physics, sometimes in both. In his fourth year, he took a prize in Hebrew. Dr. Lewis Edwards followed his career with keen interest, and, young though he was, solicited from him articles for Y *Traethodydd* ("The Essayist")—a quarterly which Dr. Edwards then edited. Mr. Davies

graduated as a London Bachelor of Arts in 1847.

From London he went to New College, Edinburgh. But hard study had brought his naturally frail frame into indifferent health, and he reluctantly left Scotland. Not, however, before he had fallen in love with his surroundings and especially with Professor Fraser, whom he seems to have impressed as a young man of great promise. That was between November 1847 and January of the following year. In 1849 he was second on the M.A. mathematical list of the London University.

In the interval between his departure from Edinburgh and his success in London, he had offered himself as a candidate for the ministry to his home church at Aberystwyth, and had been accepted. While completing his degree course in London, he preached a good deal in the outlying stations of the London Welsh churches. He then returned home, and made a preaching tour through parts of the counties of Cardigan, Pembroke, and Radnor; and this revived his health, and gave the country an opportunity of knowing the scholarly young descendant of the famous Dd. Charles. He acted as substitute for his old friend and fellow-student, the Rev. Owen Thomas (afterwards Dr.), at Newtown English Church for a short time, and then undertook a few months' duty at the Welsh church, at the

same place. The little church at Builth, called Alpha (as being one of the first of our churches), secured his services as pastor in 1851. He had to preach both Welsh and English to a small flock which greatly loved him. As pastor he was very successful, and as preacher he was in constant demand far outside his immediate surroundings. Several efforts to remove him to larger spheres were unsuccessful, but a call to Windsor Street, Liverpool, proved irresistible. He began his work there in 1853. He was destined soon to become a power in Liverpool; but Builth church called him back in 1856. It was during his second pastorate at Builth that he married Miss Jane Cooper, the third daughter of the late Mr. Ebenezer Cooper, Llangollen. Mrs. Davies is still with us, and her graceful social qualities, as well as her real goodness of hand and heart, are known in all the churches.

When the Rev. Owen Thomas removed to London, Mr. Davies succeeded him at Newtown; but his stay was short. After twelve months, the London Welsh must needs draw him after his friend; and without any formality, of the nature of a reception or induction, he began his long pastorate at the church of Jewin Crescent, the congregation of which now worships in Fann Street, not far from the old site. From May 1859 until 1882—with the exception of short intervals at Bangor (1876–82)

owing to ill-health—he laboured hard for the mental and spiritual needs of the London Welsh churches, preaching once every Sunday in his own pulpit. It is said that he preached in but one of the London English pulpits, and that was Dr. Thain Davidson's. The London English churches little know how much they have missed. Principal Edwards used to say that he would be quite willing for strangers to judge Welsh preaching by Principal Davies', and he never missed the chance of urging his students to hear him as often as possible. Mr. Davies was supremely happy among his own flock, and wished for nothing better than health and his pulpit. He subscribed to the large London libraries, kept himself abreast of all thought—philosophic, scientific, and theological—and made everything serve the Truth. He had no more taste for fiction as an earnest reader, than he had for play when a boy; but he kept himself informed of the contents of current "problem novels," and even lectured on *Robert Elsmere*. He gathered around him some of the most thoughtful young people of the Welsh churches, and conducted classes for them, frequently lecturing before their societies. Butler's *Analogy* served as a text-book for several sessions, and many of the Epistles were studied systematically. But, as was typical of the Welsh then, doctrinal studies were the only pursuits con-

sidered worthy of serious application. Bible *reading*, of course—but doctrinal *studies*. When Dr. Lewis Edwards' *Doctrine of the Atonement* appeared in 1860, it was taken up at once; and the articles contained in the present volume are, like most of his published articles, the result of his labours in his preparations for the young people's classes.

He had only been in London a couple of years when a crisis came over Trevecca College, and Dr. Charles—our author's second cousin—resigned the principalship in 1862. At the Midsummer Quarterly Association (or Synod) of South Wales, 1863, it was unanimously agreed to send Mr. Davies an offer of the Principal's Chair; but he replied courteously declining the honour. The following year, the request was renewed, and a deputation was sent to London to press the matter. He again declined, and Professor W. Howell was appointed to the post. The North Wales Association tried to secure him for Bala, as Dr. Lewis Edwards' colleague, in 1873, when ill-health laid Dr. John Parry aside; but the importunity of his church prevailed. His visits to preaching meetings, and the gatherings of the Association, in Wales—always regular—became now more frequent. He delivered five ordination charges at the Associations, one address on Church Polity, and examined the students of

both Bala and Trevecca Colleges more than once. But his untiring labours at last made a change necessary, and from 1876 to 1882 he divided his time between his Bangor home and the London vineyard. But even this compromise did not satisfy nature's dictates, and he decided to resign finally in 1882. His flock lavished on him honours and respects, and the great wrench, which the mandate of Providence made imperative, was keenly felt on both sides.

But he did not withdraw to Bangor to take his ease, well as he deserved it. Pastorless churches called for his help, week-days and Sundays, and he devoted and divided his time to serve their highest welfare. He conducted church fellowship meetings, and three Bible classes on the *First Epistle General of John*—one at Twrgwyn Welsh Church, and one at Princes Road English Church, and the third with his old class in London, by correspondence. His notes on the Epistle were contributed to Y *Llusern* ("The Lamp"), the first series of which became defunct soon after his articles ceased to appear. These have since been collected into book form, and edited by the Rev. D. Charles Evans, F.G.S.

When Dr. Lewis Edwards' health failed in 1886, Mr. Davies and Dr. John Hughes, Carnarvon, were asked to give lectures at the Bala College. Mr. Davies chose Butler's *Analogy* for his text-book, and

gave the students a memorable course; but he only lectured for one session. In 1888, Principal Howells, Trevecca, died; and the College Committee unanimously decided to offer him the post which he had twice before declined. This time he accepted it, and the enthusiasm with which his acceptance was hailed was a grand beginning to what proved to be the golden sunset of his life. He took a keen personal interest in his students, gave them of the best of his brilliant mind, and was particularly kind to and watchful over the less privileged of his young men. They, in return, gave him their unbounded confidence, worked hard for his classes; and before two years of such mutual affection and preparation had done their work, the Trevecca supplies made the churches feel what a great loss it was to the Connexion that he had not presided over the College for twenty-four years, instead of being exiled in the great Metropolis. His keen and buoyant mind roused the students into enthusiasm over, otherwise, dry subjects; and his fervent, enlightened, yet childlike simple faith in the power of the gospel and the love of their Master, by deepening their convictions, doubled the earnestness, and polished the characters of the young men, until some of them saw all gatherings empty where he was not. They treasured his every word, as if each syllable were the very gold dust of life. The sadness of the faces of

two of his students, who had been compelled to return home owing to illness, which soon proved fatal, we shall never forget. It seemed as if life to them, after being at Trevecca a short time, had risen a hundredfold in the market of their estimation, and *they wanted to live.* He had shown them the Master's grand life, and they eagerly desired to show it to others. Oh! the depth of this pathos; for it was the touch of inspiration which made their hearts burn.

But Trevecca was doomed to lose this apostle of "passion for the ministry" in 1891, after three short years of divine work. His friend, Dr Owen Thomas had passed away early in August; and he peacefully died in Bangor, September 26th, from the effects of a cold and its complications—three days before he was expected at Bala, to take part in the reopening of the College, now as a purely theological institution, under Principal T. C. Edwards' presidency. We laid him in his last resting-place, at the Aberystwyth Cemetery, on the afternoon of Wednesday, 30th. In the evening a memorial service was held at the Tabernacle, when Principal Edwards preached a sermon, remarkable for its power and insight into the character and qualities of the beloved Principal Davies, a summary of which we have quoted at the outset of this article.

Wales loves to think of her revered son as a *thinker.*

He spent his life as a preacher, and loved preaching above everything ; but his oratory was by no means characteristically Welsh, as that is generally understood. Yet we cannot imagine his oratory as anything but that of a Welshman ; nowhere could he have developed his style, unique though it was, except in a Welsh pulpit. Every movement of hand, eye, or lip co-operated with his words and his beautifully clear sentences, to remind one that he was pre-eminently a thinker. As such he was keen, vigorous, and, even when most profound, perfectly clear. His mind had been greatly exercised with the negative phases of truth, and he kept a close watch on all prominent thinkers who had a tendency to leave the accepted lines of Christian truth, and on those who avowedly rejected them, or attacked them. This gave his style an argumentative turn, and he was always combating, with his whole soul, some of the subtler forms of error. He had a passion for argument, though he hated controversy. His lectures on *Christianity*—not collected—teem with arguments against the views of Huxley and Herbert Spencer ; but no one can imagine him taking up the cudgels, like Prebendary Wace or Mr. Gladstone, and entering on a bitter open controversy. Give him the statements of his opponents, let him give a summary of their arguments—and he could always be trusted to do it fairly—and his mind was happy.

The only thing necessary then was good listening, and he would soon be found at his best. He took one along, to the quiet sound of a great machine constantly, and almost effortlessly, crushing rocks, until the last controverted statement was passed between the powers of his clear reason and faith. He would fasten the minds of his hearers, or readers, on the truths combated, while he split them into parts by means of a fine analytic process; and held them up, part after part, to the light which he poured down on them. When he felt fairly sure that the audience had seen the various features of the *parts*, he would show how impossible it was to make out of them the *whole*, for which the authors wished them to stand. A word of interruption—a rare experience—would bring him to an immediate standstill, unless he was perfectly sure of the goodwill of the objector. He had no sympathy with any spirit of antagonism outside the world of ideas.

"In the pulpit," says the Rev. Evan Phillips, Newcastle Emlyn, in his charming, poetic, and, indeed, untranslatable *Preface* to the Welsh Edition of these articles, "as he stands up to preach, he is the picture of humility and reverence, while his face silently whispers of the secret recesses of his mind. As he proceeds he opens out, becomes more free, more alert, and his eyes begin to glow. His whole face hurries to take part in the struggles

of the eyes; indeed, his face runs into his eyes, which are like two lamps lighting the magnificent chariot of his ministry. Hitherto, he has proceeded rather quietly; but, wait! He is going to apply his 'but,' and that with considerable force. We have no recollection of anyone giving 'but' such fairplay as he gives it. It acts like a brake on the whole train of his arguments, and everything is at once brought to a standstill. Under the influence of 'but,' the covering is lifted from off the obstacle in the way, which appears in its towering height and ruggedness before us. He now casts a keen glance around him to inquire how the view affects his audience. What, we begin to ask, will he do next? He will either take us by the hand and lead us effortlessly to the peak of the rugged rock, until our spirits burst into a flame of triumph; or he will perhaps let us struggle as best we can with our difficulties, allowing us to assume that he has no desire to throw contempt on our mental abilities by helping us over them. He would sometimes show the difficulty in a light which made us tremble lest some weak brother fall a victim into the hands of the enemy.

"The brilliant light of his mind would sometimes shine in an entirely new idea, until we were blinded to everything else, and were made to feel as if we were revelling in the midst of the holiest light,

happy in the midst of unlimited darkness. He would present an occasional idea, which our minds, at home, amid their own surroundings and conditions, could not possibly accept. But he would take us, by our own consent, on the rapid, noiseless wings of his spirit, and would place us down compactly in the midst of the brilliant surroundings of his own mind. There we would be, with our personality almost lost, feasting dreamily on the charms of the glorious scenery, and every thought of criticising scattered to the winds.

"Let no one gather from these remarks that we wish to charge him with the sin of deviating from the truth. He spoke words of truth and soberness; he knew that he spoke the truth, and everyone believed him."

In speaking of his personal character, Mr. Phillips, who knew him intimately for many years, and was Principal Davies' favourite companion in special services, refers to his great simplicity of character.

"Fellowship with him left an impression on our mind that he stood almost alone as regards purity of heart, purity of spirit, and polish of mind. He was pure. We felt a kind of desire bubbling from our hearts, after being in his company, which may be expressed in the words, Would that all the sons of Levi were purified as he is! This purity formed a kind of background to his words, and acted like

a powerful reflector throwing out more powerfully and farther the light of the truth; so that the scope of his influence was far wider and brighter than is usual.

"He was not sombre and long-faced, however, full of heavy sighs, too righteous to criticise a little, or too pious to laugh. Oh, no! he could thoroughly enjoy humour, and many a time have we seen his bulwark falling to pieces before a flood of humour. But he had no need of a law without to keep him within proper limits; because the law was in his heart, so that he was in no danger of overstepping in that direction. . . . The root of his simplicity was in the deep humility of his spirit. It was a mind conscious of the presence of God which caused him to clothe himself, not only outwardly, but also inwardly, with meekness."

His quiet bearing, coupled with his unassuming scholarship and learning, gave him the highest place in the minds of all Welshmen of whatever denomination—a proof that we can sometimes step out of our blighting sectarianism. When Principal Edwards was leaving Aberystwyth for Bala, in 1891, his Greek Testament class presented him with a photograph of the class, nicely framed. At the presentation gathering, in the ladies' library, he asked our opinion about getting one Theological College for the denomination, North and South

Wales alike. We all enthusiastically ventured our opinions. When the opinion was expressed that South Wales would soon fall in with the project —for the Principal himself thought North Wales ripe—he said, "I wish it could be brought about, I would willingly serve under Principal Davies." It is difficult to decide to whose credit most of that remark should go. We humbly think that neither North nor South Wales would ever dream of asking one to serve the other, much as the Master emphasises the greatness of the servant, for both were the simplest and the greatest of men; and both would willingly serve the other.

When the following articles were written, Principal Davies was only a young man, newly settled in London. He wrote them month by month for a little penny periodical called *Yr Arweinydd* ("The Leader" or "Guide"), issued from the Aberystwyth press, and devoted to the interests of the Cardiganshire churches. His Bible class, as already mentioned, was studying Dr. Lewis Edwards' *Doctrine of the Atonement*, and he made that the occasion of his study of this great doctrine. He fearlessly differs from recognised authorities, but characteristically refrains from parading the fact. A letter of his to his mother is quoted by his biographer, the late Professor E. Wynne Parry, M.A., B.D., Bala, in which he refers to this. "I should imagine

that the circulation of the *Arweinydd* is increasing. It is well that I write from London, and not from Cardiganshire, since I express, in almost every article, views so entirely different from those of good old theologians, such as Dr. Owen, only that I do not mention the fact." This explains why he is so careful to express his admiration for Dr. Owen, while differing from him, in Chapter XVIII., where he has, at last, been forced to mention him, because of the quotation. Welsh readers are very sensitive to any objections raised against the opinions of recognised authority, and are, perhaps, in such cases, prone to compare the relative reputations of men personally, instead of taking their views on their merits. Our author knew his readers, and wisely acted on his knowledge. Dr. Colenso, of course, was on a different footing. As far as his name was known at all, he was theologically discredited, and was objected to without creating the suspicion of resentment. The articles appeared in *Yr Arweinydd* from October 1862 until November 1864, and with the December number it—like the first series of *Y Llusern*—died. Several years later, the Rev. Llewelyn Edwards, M.A., now of Clapham Junction, London, started a second series; but it only lived a few years. As far as we know, this is the first production of the author offered to the public in English, except some of his lectures on

Christianity, printed in pamphlet form. The present editor is responsible for the translation, which has been done with every care to render the author's thoughts rather than his words, though it may lean to being somewhat literal. Where doctrines of such importance as the two here treated are concerned, correctness of thought is of greater importance than style.

NOTE.—The Scripture quotations are taken from the Revised Version. We believe the author held that version in great esteem, and it more frequently coincides with the Welsh version than does the Authorised. The word "propitiation," so frequently used for Christ Himself, is used for Atonement nearly throughout the text. The quotations in the footnotes are supplied for the first time, and sometimes merely to enable the reader to trace easily the phraseology, when phrases are used out of their context. Our best thanks are tendered to Prof. W. B. Stevenson, M.A., B.D., Bala, for his valuable suggestions before going to press.—D. E. J.

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"FOR THE WHOLE WORLD"

"And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the whole world."

THE ATONEMENT AND INTERCESSION OF CHRIST

I

"FOR THE WHOLE WORLD"

"Not for ours only, but also for the whole world."—1 JOHN ii. 2 (R.V.).

THE subject of the present chapter is the Calvinistic view of the extent of the Atonement; its answer to the question, Who are those for whom the Atonement of Christ is designed? There is reason to believe that many people favour the Calvinistic doctrine, and that many reject it, without clearly understanding what is really the point in dispute. The common idea is, that what determines whether a man's opinions are Arminian or Calvinistic, is his answer to the question, For whom did Christ die? The

Bible contains not one but several answers: "for the sheep," "for many," "for the whole world," "for all," "for every man," "for the ungodly," "for sinners."

Whoever believes in the divine inspiration of the Bible must believe each and everyone of these statements. He has no right to emphasise one of them, and to omit the remainder, as if they were not all of equal authority, or equally divine. The most zealous Calvinist can hold the truth of everyone of them as found in the Bible, without either changing or distorting them; and, at the same time, without sacrificing one atom of his Calvinism. Since he believes in the divinity of the Person of our Saviour, he must also believe in the infinite worth of His sacrifice; and, therefore, in its sufficiency "for the world," "for all," "for every man." Since it was the Man in whom God dwelleth who bowed His head upon the cross, he can believe that—in the words of a Welsh hymn—

> "It is finished,
> *Turned* the scales of righteousness,"

and not that it merely *balanced* the scales. No man, except a Unitarian, who denies the divinity of Christ's Person, can deny that He died for every man, in the sense now explained. The denial of

His divinity, which leads Unitarians to deny that He died for all, leads them to deny also that He died vicariously for anyone.

A Calvinist may preach, and, without the slightest hesitation, tell a gathering of sinful men that Christ died for everyone of them, from the youngest to the oldest, from the most pious to the most ungodly. A Sabbath-school teacher can tell each one in his class, "Christ has died for you, and for you," because each one is included in the words "all" and "the whole world." No one who knows what Arminianism and Calvanism mean, would consider him an Arminian because he did so. The divinity of the Person of Jesus, the sufficiency of His merit to cover sins countless as the sand by the seashore, the fitness of the plan of salvation to the spiritual needs of every sinner, the gospel's tender invitations and the authoritative commandments to all to whom it is preached, together with the heavy punishments threatened for sinners who reject it, are necessarily contained in, or are inevitable conclusions from the divine testimony, that Christ died for *every* man. The above word "all" is the same as we find in the expressions, "*all* have sinned," "as through one trespass the judgment came unto *all* men to condemnation." There is an important difference between Calvinists and Arminians regarding the extent of the Atonement;

but that difference is not brought out by the question, "For whom did Christ die?"

If a zealous Calvinist were asked, Did Christ die for all? he would, perhaps, reply, No, without reflecting that his reply would be in flat contradiction to a verse which most emphatically says, "He died for all"; and without considering, too, that the question is just this other, Is the passage "He died for all" genuine? If the question were put to him in the latter form, he would never dare reply, No.

We will assist the Calvinist out of his difficulty by telling him that he ought to have answered to the former question: Yes, Christ died for all, but this fact does not touch my Calvinistic views. The question which brings out the difference of opinion on the subject is, Did the Atonement *secure* eternal life for anyone? If the answer be, Yes; ask further, For whom? The Calvinists believe that the Atonement did secure eternal life for some; and that these are all who believe in Jesus Christ, together with all others who shall be saved through Him—children who die in infancy, for example. But as Calvinists and Arminians may agree concerning the salvation of children, through the merits of the great Atonement, the case of the little ones may be omitted from the discussion. We repeat, then, that Calvinists believe that Christ secured eternal

life for all who have once accepted Him; the word "life" implying a complete return to God, and the word "eternal" implying an abiding in union with Christ from the first moment of belief until death, in death, and beyond death for ever.

It must be admitted that Calvinists are very fond of calling these believers "the elect." They thus call them so as to acknowledge that all the praise of the complete change wrought in their hearts is due to the grace of God alone; and do so because election suggests that the change has been wrought within them, not by accident, nor by necessity of nature, nor on the impulse of a moment, nor from any original superiority in them over others, but from God's gracious purposes towards them. Calvinists, when they say that Christ died for the elect alone, mean that His Atonement has *secured* eternal life for all who believe in Him, and for all who are saved through Him without believing —infants, for example—and for them alone.

The meaning of the question, "For whom did Christ die?" in the *Christian Instructor*,[1] is, For whom did Christ, through His death, secure eternal life? The meaning of the answer, "For His elect people, given to Him by the Father," is, For all who *are joined* to Him. The Arminians believe

[1] "A Catechism on the Principles of the Christian Religion." By Thomas Charles, B.A., Bala.—D. E. J.

that the Atonement has secured eternal life; but it is eternal life *in heaven* for all who die in Christ. They do not believe that life eternal on earth, from the moment a sinner first believes until he dies, is secured for him by the Atonement, as they believe it possible for a sinner to lose that life by ceasing to believe. But Calvinists maintain that uninterrupted faith is secured by the Atonement for him who once believes, and life eternal while on earth in connection with that continuing faith.

So the question in dispute takes the following form:—Does the Atonement *secure* everlasting life for the believer from the moment he dies, or from the moment he first believes in Christ? To the Arminian, the correct view is the former; to the Calvinist, the latter.

Taking the word "heaven" to contain the idea of security, as well as the ideas of holiness and bliss, according to the Arminian view, the first moment of the believer's heaven is the moment he draws his last breath on earth. According to the Calvinistic view, the first moment of his heaven is the moment he first believes in Jesus Christ. So far, then, is the view that Christ died for none but the elect from hindering the Calvinists from inviting sinners to Christ, that this is the doctrine from which they derive most power in so doing. They feel much confidence when giving the invita-

tion, and that on the same ground as their brethren, the Arminians, namely, that Christ died for all, or that the Atonement is sufficient for all. But their feeling becomes far more intense when they leave their brethren, and maintain that Christ died for the elect alone; in other words, that His Atonement has secured, in a manner which only God can secure, everlasting life for the believer from the moment he first believes; for the simple reason that the moment he believes, he enters into a personal union with Christ Himself.

If it is again asked, Did God purpose the salvation of all? The Calvinist's reply is, No, only of those that are united to Jesus.

It is not our purpose to advance reasons in favour of one view, or against the other. We have merely aimed at stating wherein the opinions differ. We advise readers of the Bible, however, to search for themselves, until they have formed an opinion, based on its expressions, as to which of the two is the view of the Spirit of God on the subject.

THE ADVOCATE

II

THE ADVOCATE

THE word "advocate" means "one called to the side of another." In a legal sense it was used to denote one called to plead in a court of law. In its original meaning, as well as in current usage, it exactly agrees with the English word "pleader." There is nothing in the word itself to show whether the advocate is called to plead for or against a person. There is such a thing as pleading against a sinner. His accusers, according to the Bible, are: (1) The Law, which is called "Moses." "There is one that accuseth you, even Moses, on whom ye have set your hope" (John v. 45). (2) The Conscience. "Their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them," (Rom. ii. 15). (3) Satan. "For the accuser of our brethren is cast down, which accuseth them before our God day and night" (Rev. xii. 10). Jesus Christ testified, when on earth, that he would not be an accuser. "Think not that I will accuse you to the Father" (John v. 45). It must be, therefore, that Christ as Advocate was called to plead for,

and not against, the sinner. But by whom was He called to plead? By the sinner himself or by someone else? "No man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spoke unto him, Thou art my Son, this day have I begotten thee."[1] It was He who honoured Him; and to appear before God on the sinner's behalf forms part of His priestly function. He was not sent to heaven by sinners to plead for them; but as God sent Him into the world to die for them, so also did God call Him to His own side to intercede for them in heaven. The special blessing to which the apostle here refers, and for which Jesus pleads on the sinner's behalf, is forgiveness. "If any man sin" implies the need of forgiveness; to name "the Father" suggests a person whose nature is to forgive; 1 John i. 9 speaks of the character of the Father, and says that "he is faithful and righteous to forgive us our sins."

The fact that He has been called to heaven by His Father to plead before Him the cause of the sinner, excludes the supposition that the necessity for Christ's intercession is due to any lack of willingness in God to forgive sins. It was the Father's perfect righteousness which made intercession

[1] Heb. v. 4, 5.

necessary. It was His infinite graciousness which called the Son to be an Advocate. The Advocate, too, is righteous—as righteous as the Father, before whom He intercedes. In 1 John i. 9 the Father is righteous to forgive; in the verse under consideration the Son is righteous to intercede. Every righteousness—the essential righteousness of His Person, as One of the eternal Three—the righteousness which was in Him as Man, a holy principle, as well as the righteousness found in the merits of His Atonement—is in the Person of the Advocate, and in the plea of His intercession, the fulness of righteousness.

Who in the court above makes it compulsory for Christ to plead, so that a believing sinner may obtain forgiveness? Not conscience, for that is within the sinner's own breast. Not Satan, for he has been cast out from heaven. It must then be the Law, or "Moses" (to use our Lord's term), "that accuseth you." Christ, therefore, pleads for forgiveness for the sinner against the accusations of Moses; and all the concern that the Law has in him is a matter of justice. But the Advocate is as righteous as the Law itself.

"While Moses doth accuse me,
I give to Christ my plea,
He's righteous, I unrighteous,
And He has died for me."
(*Trans.* from Morgan Rees.)

The expression "with the Father," in this verse (1 John ii. 1), has not the same meaning as it has in John xvi. 32, "the Father is *with* me." In the latter instance there is an implied contrast with a state of solitary effort. It is as if Jesus said, My Father thinks with Me, feels together with Me, speaks together with Me, works together with Me, and yet the Father is greater than I. It is not the "with" meant when we say that Jesus is an "Advocate *with* the Father." This is the same "with" as we find in John i. 1, "The word was *with* God"; and again in 1 John i. 2, "The eternal life, which was *with* the Father." What was true of the Word in the beginning, is true now of the Advocate. Now the Advocate is, and the Advocate is with God, and the Advocate is God. It is He who is now with God. The Advocate is with the Father in the position of the Word increate. He who became flesh, and became sin, stands in the same place with reference to the Father, and in the glory in which stood the divine Person of the Son, by whom all things were made, from eternity. This position and glory are of the number of the mysteries of the Lord; yet one thing made clear to us is, that to them Jesus went, and that in the midst of the Son's uncreated glory He seeks forgiveness for the sinner.

The other passages in the New Testament, in

which the word here translated "Advocate" is used, are the following:—"He shall give you another Comforter" (John xiv. 16). "The Comforter, even the Holy Spirit, whom the Father will send in my name" (*ibid.* 26). "If I go not away, the Comforter will not come unto you" (John xvi. 7). The word "Comforter" in these passages is exactly the same word as the "Advocate" of our verse; and it is clear from Christ's own explanation that the Holy Spirit is meant. But our Saviour, by the very act of calling the Spirit "another Comforter," gives Himself also the name Comforter. John heard Him do so, and he here calls Him by that name, which is rendered "Advocate."

According to the explanation above given of the word "Advocate," the Holy Spirit too is one who is called to plead on behalf of, and to defend, the sinner. The difference between the word of the Son and that of the Spirit in this matter is, that the former pleads *on behalf of*, and the other *within*, the sinner. Of the sinner's three accusers the Law accuses him in the court above; conscience is against him within his own bosom; and the devil is against him, working around and within him. Over against the three accusers are two Advocates: One above, pleading on his behalf against the accusations of the Law; the other within him, pleading against a guilty conscience and against

Satan's temptations and accusations. As Christ in heaven takes of His own, and declares it to His righteous Father, against the accusations of the Law; the Spirit, as an Advocate within the heart, takes of Christ's, and, as the Spirit of Truth, overcomes the falsehood which is in sin, with the truth which is in the Atonement. By His divine power to plead, He silences the troubled mind, and merits for Himself the name Comforter. So, when a burning conscience makes its demands, the Spirit, as the Advocate within pleads before it the merits of the Atonement. Or when the Law seeks satisfaction, the Son as the Advocate above pleads before it the satisfaction given in the Atonement; with the result that the Atonement given once for all brings comfort to the sinner's heart.

"THE PROPITIATION"

III

"THE PROPITIATION"

THE word generally used for Propitiation in sermons and theological literature is "Atonement." This, however, is not the word used in the New Testament itself, but "propitiation," as may be seen in the following passages:—1 John ii. 2; iv. 10; and Rom. iii. 25. In the Authorised Version the word "atonement" is only once used, namely, in Rom. v. 11, which the Welsh Testament renders "*cymmod*" ("reconciliation").[1] It is clear that the apostle did not there mean atonement in the sense of propitiation, but in the sense of reconciliation, between sinners personally and God, through the Lord Jesus Christ.

Much disadvantage arises from the practice of using the word in one sense in the New Testament, and in another sense in theological and sermon literature. Unitarians maintain that the word *atonement* has not, in the Bible, the meaning usually given it by their opponents, and they are quite

[1] Thus anticipating, as in many other cases, the R.V.—D. E. J.

correct. But it is not fair, to infer from this that there is not another word in the New Testament which expresses the thought in the minds of their opponents when they speak of *atonement*. Such a word does exist, and that word is *propitiation*. Welshmen do not meet this obstacle, for, in our sermons and writings, we use the word "Iawn" ("propitiation") in the same sense as it is used in the Welsh translation of the New Testament.

The word translated "propitiation" comes from the same root as the word usually translated "mercy." We find an instance in Matt. xvi. 22 (R.V. margin), "God *have mercy* on thee, Lord"; and in Heb. viii. 12, "For I will *be merciful* to their iniquities." From the same root, too, comes the expression in the publican's prayer, "God, *be merciful* to me a sinner" (Luke xviii. 13); and that of the Epistle to the Hebrews (ii. 17), "*to make propitiation* for the sins of the people." The expressions in italics represent one Greek word, and that word is the same in each case. The object of the verb in the first of the two passages is "the sinner," and in the second "the sins of the people." The word had been previously used in the Septuagint translation of the Old Testament, in Lev. iv. 35, "The priest shall *make atonement* for him as touching his sin that he hath sinned"; and again, in Dan. ix. 24, "*To make reconciliation* for iniquity"; other passages could be added.

Jesus Christ was quite familiar with the Old Testament, and a new light is thrown upon the parable of the Pharisee and the Publican when we remember that He put into the mouth of the latter the very word which had been previously used to express making a propitiation for sin. Not only does He put this word into the mouth of the publican, but He also makes the publican pray for propitiation within the Temple—the very place where the Jewish priest symbolically made atonement for the sins of the people. If it be a matter of surprise that he went to his own house, not only after receiving mercy, but also "justified" by receiving it, it would have been a matter of much greater surprise if he had gone to his house without receiving mercy, when we remember that it was in the Temple the House of God, the House of the Mercy-seat, the House of Sacrifice, that he prayed for it.

Little did those who heard the parable think at the time that the God, and the Priest, and the Mercy-seat, and the Sacrifice, which were in the old Temple, had now met in one small chamber, so to speak, and stood before them as a Person. Little did they think that the publican who cried "God be merciful" in the Temple, was a type of the sinner who cried out after Him, "Jesus, thou son of David, have mercy upon me." A keen listener might have said, after hearing the parable,

"Behold a temple, a sinner, and God; but where is the priest and the lamb?" His reply would have been "My son, I will provide myself with a priest and a lamb." "But where are they?" "Behold me, my son."

As the word translated "propitiation" comes from a root which contains in it the idea of mercy; so also Heb. ii. 17, "That he may be merciful . . . to make propitiation for the sins of the people," proves that the Atonement is the fruit of the Son's mercy, to whom the Father also said, "Thy throne, O God, is for ever and ever." Its object is the miserable; and misery within God's dominion is not a matter of accident, but a necessity arising from the righteousness which punishes sin according to its desert. Misery, therefore, is, on the one hand, a meet object for mercy's consideration; and, on the other hand, it is that to which the ministry of righteousness is directed. Atonement is the provision of infinite mercy to remove a righteous punishment from the person of the sinner, in accordance with every principle in God's nature, and every law in His dominion. Besides, a provision which is *adapted* to remove does not express the whole truth, the atonement is a provision containing a law within its very heart, which guarantees that all its purposes will be attained in the case of every frail soul which has based its hopes upon it.

If the Atonement (propitiation) is described according to its purpose, it is that which reconciles God and man. The verses which contain the word in the New Testament describe it according to its nature. It is used three times : Rom. iii. 25, "Whom God set forth to be a propitiation, through faith, by his blood"; 1 John ii. 2, "He is the propitiation for our sins"; and 1 John iv. 10, "God sent his Son to be the propitiation for our sins." There is, however, a slight difference between the word in the first passage and that in the other two. In Rom. iii. the word has an adjectival force —"propitiatory"; and one may naturally ask, What substantive ought we to take as connected with it? Exactly the same word is used in Heb. ix. 5, where it is translated "mercy-seat." It was so translated because the mercy-seat, "the Cherubim of Glory," was what was overshadowed; and because it was on it the blood was sprinkled by the high priest; seeing it was the seat of God, it deserved the name propitiatory seat.

From this use of the word in Heb. ix. 5, some have thought that the word "seat" ought to be understood as a substantive in Rom. iii. 25. According to this view, the meaning is, "Whom God set forth to be a propitiatory seat," or a *mercy-seat*. But another explanation seems to us more natural. "By his blood" presupposes a sacrifice,

and assumes the propitiation to be a sacrifice; therefore, the most natural interpretation is, "Whom God set forth to be a propitiatory sacrifice, through faith, by his blood." In the other two passages referred to, the word is a substantive—propitiation, or that which reconciles.

"He is the propitiation," in 1 John ii. 2, implies that the Person of our Lord is a propitiation. "Whom God set forth to be a propitiation, through faith, by his blood" (Rom. iii. 25), implies not only that the Person is a propitiation, but also that the Person as a sacrifice is the propitiation. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John iv. 10), shows that the Person is a propitiation from love, and by the appointment of God.

It is important, in order to pacify the sinner's conscience, that the propitiation should uphold the demands of righteousness; and in order to win his affections, it is important that the propitiation should be a manifestation of God's love towards him. In the first two passages mentioned, propitiation is set forth in its relation to *righteousness*, "He is . . . righteous to forgive" (1 John i. 9). In 1 John ii. 1 the Advocate is "Jesus Christ the righteous; and he (himself) is the propitiation." "Whom God set forth to be a propitiation . . . to

show his righteousness," says Rom. iii. 25. But propitiation in its relation to God's infinite *love* to the world is what we have set forth in 1 John iv. 10.

Over 1 John ii. 1, 2 the conscience becomes pacified by the propitiation made manifest; over 1 John iv. 10 the heart grows warm in love, and the meeting of God's righteousness and God's love in the sacrifice of the cross casts its shadow on the believer's soul, at the peaceful meeting there, too, of conscience and love.

Our Saviour may be viewed in three aspects: (1) He was Man. The name by which He was known as Man to His contemporaries was Jesus. (2) He was God. The name by which He was known as God was the Son. "But of the Son he saith, 'Thy throne, O God, is for ever and ever.'"[1] (3) He was consecrated a Messiah—called by God to discharge mediatorial functions between God and man; and His name as Messiah, in the New Testament, is Christ. The three verses where He is called the "propitiation" express these three views of Him. Further, He is called both Jesus Christ and Christ Jesus. When He is called by the former name, the emphasis is on the fact that *Jesus* is meant—Jesus of Nazareth. When called by the latter, on the fact that He was the *Christ*, whom God anointed. We are told in 1 John ii. 1, 2, "*Jesus*

[1] Heb. i. 8.

Christ the righteous; and *he* (*himself*) is the propitiation." Yes, *Jesus*, "the young child," "the boy Jesus," He who slept, prayed, wept, was crucified one of three, and was put in the middle, as if He were the worst of the three—*He* is the propitiation for our sins.

In 1 John iv. 10 we are told that "his Son"—the Son of God—was the "propitiation." Yes, the Son, who was in the beginning with God, and Himself God. No other than the Son is the propitiation. In Rom. iii. 25 we have, "In *Christ* Jesus, whom God set forth to be a propitiation"; and there the emphasis is on the fact that Christ, the Anointed One, was the propitiation. As the multitudes wondered at His teaching, after He had delivered the Sermon on the Mount, because He taught them as one having authority, so infinitely greater multitudes will wonder at His propitiation, after His crying out, "It is finished," because He, and He the Christ, died as one having authority to die—an authority which He received as a commandment from His Father. Now abide these three: Jesus, the Son, and the Christ—these three are one Person, one propitiation.

"PROPITIATION FOR"

IV

"PROPITIATION FOR"

When readers of the Bible hear of learned men writing against one another on the question of the original meaning of different words used in the Bible, it is quite possible that some may be terrified lest the great doctrines of the gospel be imperilled in the disputes. "Ye shall hear of war, and rumours of wars," on the battlefields of books and periodicals, when bishop shall rise against bishop, and doctor against doctor, with no fiercer weapons than pen and ink. "See that ye be not troubled": for these things must needs come to pass. There is every reason why we should not be panic-stricken. The truth concerning Christ is as safe as Christ Himself was, when Herod sent men to kill the children in the neighbourhood of Bethlehem, and when God took precaution for the safety of His life, by commanding the flight into Egypt. The God who has prevented the Bible itself from being banished from the world by its enemies, has also made it impossible for saving

truth, as found in the Bible, to be jeopardised by the malice or the genius of its critics.

The plan which God's Spirit has adopted in order to secure this is to state the great truths of the Bible in *various* forms, and to reveal them in *different* connections. Consequently, a thoughtful reader's faith in the doctrines of the gospel does not depend on the meaning of any one word in the original tongue. If it did, the Bible would not be a book of saving truth suited to all people everywhere, but a book for learned sinners only. The greatest doctrines—of the Trinity, the Divinity and the Atonement of the Son, of the work of the Holy Spirit, of the relative order of Justification and Sanctification, etc.—are all stated in so many different ways, and set forth on so many different occasions, that in order to refute them, it would be necessary not merely to prove the inaccuracy of the translations of some one or two verses, but to sacrifice the entire Bible. There are matters in the Bible which none but scholars can discuss: this cannot be denied. But it is equally true, that they are trivial matters; so trivial that no sinner's eternal life in any way depends on how they are settled. It is a matter of importance to the world that God became flesh, and that the story of His birth, as contained in Luke ii., is true; and it is because of its importance that the incarnation is

set forth "in divers portions and in divers manners." It is not of much concern to the sinful world what meaning should be given to the word ἀπογραφὴ, in Luke ii. 2; nor does any point in the doctrine of the incarnation depend upon its correct interpretation. We may argue about the meaning of πιστικῆς, in John xii. 3,—translated "liquid" in Welsh,—until the trump of the archangel is heard, without affecting, in the slightest degree, a single article of the faith of "the dead in Christ." But, as God Himself is omnipresent throughout His whole creation, so are all the great saving truths omnipresent throughout the Bible. The only way to obliterate them is, not to obliterate one verse, but to obliterate the whole Bible. A man knowing only his own native tongue has therefore just to search the Scripture thoroughly and thoughtfully, to compare verse with verse, particularly noting the words on the margin, and to interpret them in the light of common sense, and he will see the chief outlines of the plan of salvation, and will understand the most important connections which exist between the several doctrines of Scripture.

The great doctrine that is constantly discussed by many doubting minds is that of the Atonement; and one point in the discussion is the original meaning of the word rendered "for." Now, in the first place,

the great truth of the Atonement does not depend upon the meaning given to this word. If it does depend on any one word more than another, it is evident that the word is "propitiation," and not the word "for." If every verse containing the word "for" were set aside, we have a sufficient number of verses left to prove the doctrine of the Atonement: "The church of God, which he purchased with his own blood (Acts xx. 28); "Whom God set forth to be a propitiation, through faith, by his blood (Rom. iii. 25); "Who his own self bare our sins in his body upon the tree" (1 Peter ii. 24), and several others. But as the word "for" is found in the second verse of 1 John ii., we will endeavour to explain it, as we understand its usage in the New Testament.

The common sense of the most superficial reader will lead him to suspect a difference—though he may, perhaps, be unable to explain it, or to express himself in words—between the meaning of the word "for" in the statement (1) that Christ died for *sinners*, and in the statement (2) that He is the propitiation for *sins*. When the first expression is used, it means either that Christ died on his behalf, in order to save him, or that He died in his stead. It would be improper to say that Christ died on behalf of, for the sake of, sin; and that because of the holiness of His nature. It would be utter

nonsense to say that He died instead of sin. It is evident that the word "for," when used to set forth the relation between the Atonement and sin, has some meaning different from that which it has when used to express the relation between the Atonement and the sinner. The difference is determined by the difference between sin and a sinner. Sin is an evil principle, while the sinner is an evil person. But there is a connection between them; sin cannot possibly exist except in connection with a person, that is, except as a quality belonging to his spirit. On the other hand, persons may exist without this principle in their spirit, as is exemplified by the holiness of the inhabitants of heaven. Accordingly, though a connection does exist between the two, it is not an essential or necessary one. Sin implies a person, but a person need not imply sin. Whatever the relation, there is a difference between a principle and a person—between quality and substance. And such is the difference between the relation of the Atonement and sin, and the relation of the Atonement and a sinner.

Let us for the present turn our attention to the first relationship only. According to the Bible, sin is that which a holy God abhors, and that which a righteous God condemns. The fact that punishment follows sin in the government, and by the

administration, of an infinitely righteous God, proves that it deserves punishment—that there is an evil-desert in its very nature. Man is an object of God's love, not because of sin, but in spite of it. He is an object of God's mercy, not because he is a sinner, but because he is miserable. He is an object of God's condemnation, and that for no other reason than that he is a sinner. And the only reason that can exist for that condemnation is that evil-desert is the very essence of sin. It is impossible to separate sin from its deserts. As evil merit, or desert, is of the very essence of sin, merit, great merit, of an entirely opposite character, ought to be of the essence of the Atonement which is able to wipe it away. And it is greater, as much greater as He is greater than "the whole world."

Note also, in the two verses from 1 John where the word "propitiation" is used, that it is not propitiation for sinners, with a reference to suretiship, but propitiation for sin, with a reference to its deserts. And just as there is a difference between sin and a sinner, and there nevertheless exists some connection between them; so is there a difference between merit and surety, and, at the same time, there exists a connection between them. As "he (himself) is the propitiation," the merit of the Atonement is not determined by the number of persons

saved. There will be a great multitude, which no man can number, standing before the throne; but God is not included in the expression "no man." They are both countable and counted by Him. And, for the matter of that, He is not limited to the number of the sinners of "the whole world." But we have nothing to do, *practically*, with any connection which may exist between the Atonement and sinners outside "the whole world"; the Bible is therefore silent on the subject. It is the Person of Christ and sin that are here contrasted, and not the Person of Christ and the sinner.

The magnitude of the evil-deserts of sin arises, not from the greatness of the men who sin, but from the magnitude of the sin committed by them, and the greatness of the God against whom they have sinned; while the greatness of the merit of the Atonement is based on the divine greatness of the Person of the Lord Jesus Christ. If Jesus and sin are contrasted, that implies a contrast between His merits and the deserts of sin. The connection between the person of the sinner and the punishment merited may be done away, because the evil-desert is of the essence of *sin*, but not essential to the *person* of the sinner. But it is impossible to sever the connection between the Person of Jesus Christ and His infinite merit; because His merit is essential, not to what He did, but to what He is

as a Person, and by partaking of what He did. The divine greatness, which merits from eternity the worship, the confidence, the love, and obedience of every sinner, is in the Person of Jesus as the propitiation, meriting for every sinner who possesses such blessings as are wrapt up in the words, "I will be a God unto thee." The infinitude of the Atonement is that of God Himself.

V

"PROPITIATION FOR"

THE New Testament contains many verses in which Jesus is said to have died *for men*. But the word "for" has not the same meaning in each of these different verses. It has two considerably different meanings. One is equivalent to "on behalf of," or "in favour of," as contrasted with *against*. As we find in Rom. viii. 31, "If God is for us, who is against us"; and again, 2 Cor. xiii. 8, "For we can do nothing against the truth, but for the truth."

Its other meaning is *instead of*. In the few New Testament verses, to which we shall refer, *instead of* is translated *for*. It is evident that the Calvinistic view of the Suretiship of the Lord Jesus implies more than that He died for men—on their behalf—in the above first sense. It implies that He died for men, in their stead, in the sense last given. Some writers, however, deny the latter altogether. The late Dr. Colenso, then Bishop of Natal, wrote a commentary on *The Epistle to*

the Romans; and in his remarks on the sixth verse of chap. v. he says: "Once for all let it be stated distinctly, there is not a single passage in the whole of the New Testament which supports the dogma of modern theology, that our Lord died for our sins. It is often said that He died for us, He died for our sins; but the Greek preposition, here rendered 'for,' never in a single instance means *in our stead*, but *on our behalf*." [1]

Is not such a remark, by a learned bishop, enough to excite doubt as to the correctness of the accepted view of the Atonement? Let no one, however, doubt rashly; because, to our surprise at the bishop's ignorance, or want of accuracy, the word is used in the Bible in the very sense which he denies. It was so used by the Lord Jesus Himself, in Matt. xx. 28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," or "instead of many." If stress is laid on the word "for," this is the great text of the New Testament which proves that the Atonement was "a life instead of." Indeed, the apostles, in all their remarks on the Atonement, had only to exhibit to the world what precious treasures of thought were contained in this word

[1] The learned bishop continues, "As in this passage, the distinction is well shown in the following passage from Xenophon's *Anabasis*, viii. 9, 10."—D. E. J.

of Christ. The original idea was His; and His words brought into existence a whole world of ideas, which He gave to the sons of men. The apostles were diggers, working under the superintendence of the Spirit, and bringing to light treasures hidden within them, in order to enrich the poor, and provide them with eternal consolation. And, without doubting or denying that the Atonement is on behalf of, or for the sake of, men, we may believe, on the basis of this verse of our Saviour, that it is also instead of men. The latter includes the former, but the former does not include the latter. Nevertheless, the weaker word—the former—is often used in the New Testament with reference to the death of Christ.

Can any reason be assigned for this? Yes, there can. It is not right for men to die *instead of* one another. It is a transgression of British law for any innocent man, by any dissimulation whatever, to go to prison, or to remain in prison, *instead of* the real culprit. But there was something peculiar in the Atonement—we shall mention it later on—which made it consistent with righteousness for Jesus to die *instead of* the ungodly. But it has often happened that one man has suffered and died in his efforts on behalf of another, or as the result of his efforts on his behalf. Paul was a prisoner in Rome, not *instead of* the Gentiles,

but *on their behalf*; that is, as the result of his efforts to free them from the yoke of Judaism (Eph. iii. 1).

In John xiii. 37, Peter is reported to have said to Jesus, "I will lay down my life for thee." He did not mean that he was prepared to die in His stead, but to die in his effort to defend Him. According to Rom. xvi. 4 (R.V.), Prisca and Aquila "laid down their own necks" for Paul's life—not instead of his life, but in efforts on his life's behalf. Therefore, in order to show, by comparison, the superiority of Christ's work over the work of everyone else, it was desirable to use a word common to the two, though that word be weaker than another word which might be used for the work of Christ.

For example:—(1) Take John x. 11, "The good shepherd layeth down his life for the sheep." No shepherd has ever died *instead of* his sheep, while many a shepherd has risked his life, and even lost his life in the effort to save his strayed sheep. This is the highest proof of love which a shepherd can show towards his flock. Consequently, this is the word used to express Christ's goodness as a shepherd. Be it remembered, however, that though this is the highest truth which earth can show, it is only a part of the truth about Him, who gave His "life a ransom for many." (2) Take John xv. 13, "Greater love hath no man than this, that a man lay down

his life for his friends." In this, as well as in the previous verse, the emphasis of thought and voice is to be on the word "life." No man in this world gives his life *instead of* his friends; but examples may be given—and this is the highest proof of love we have on earth—of men voluntarily suffering and dying in their efforts *on behalf of* their friends. All that this verse shows is that His death, as a proof of love, is the highest which earth can show at all. While other verses point out that His love was above all earthly proofs, because He laid down His life for His enemies, and died *in their stead.*

The reader can himself apply the above remarks to such verses as 1 John iii. 16, "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren"; and Rom. v. 6, 7, "For while we were yet weak, in due season, Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man someone would even dare to die." The same excuse may be made for using the word "for" (="for the sake of"), in the above verses, as the apostle makes for using the word "servants" in Rom. vi. 18, 19, "I speak after the manner of men, because of the infirmity of your flesh."

What difference of doctrine is contained in these

two forms of speech—that Christ died *for the sake of* men, and that He died *instead of* men?

1. To die *instead of* men implies that death was an essential part of the work which He accomplished in order to save them. To die *for the sake of* does not imply this. When it is said that Paul was a prisoner *for*, or *for the sake of*, the Gentiles, it is not thought that his imprisonment was *a part* of his work on their behalf, but that it was the *result* of that work: which was preaching Christ to them, and defending them in his letters against the efforts of the Judaistic teachers to bring them into bondage. It may be said that John Williams, missionary to the South Sea islands, died for the heathen; but the distinction is at once evident between his work of preaching Christ, and the death which he suffered while discharging that duty. The exertion of the shepherd to save his sheep was one thing, the death which overtook him in consequence of that exertion was another thing. The writers who deny that Christ died instead of men, reduce the death of Christ from being a definite *part* of his work, to being an accidental consequence of His work. But the Bible gives us to understand that the giving of His life, that dying,—whether the divine forsaking of Him for three hours is meant,[1] or the separation of soul and body at the

[1] See Mark xv. 33, 34.—D. E. J.

end of the three hours, or both,—is an essential part of the great work of our "Propitiation." The plan of our salvation does not consist of Christ's merely manifesting to the world the moral character of God in His sermons and His example, even though that led Him to the cross, but of saving sinners by dying in their stead; it consists of giving them life, by giving His own life in their stead. He came to the world for the purpose of dying, and He died in order to impart life, His own life, to a multitude of lost sinners. He received a commandment from His Father to lay down His life for many; and He humbled Himself, becoming obedient to the divine command, "even death, yea, the death of the cross."[1] The glory of His death was the "pouring out of His soul unto death,"[2] and that with a willing heart.

2. To die *instead of* implies that He *secured*, by His death, salvation at least for some. St. Paul's imprisonment for the Gentiles did not, in any manner whatsoever, secure them any good thing on the score of its righteousness. The death of the shepherd, in his effort to save the sheep, does not guarantee that the sheep will be saved. Sufferings or death, as consequences of doing a certain duty, are no guarantee that the work will accomplish its purpose. Writers who deny that Christ died instead of men,

[1] Phil. ii. 8. [2] Isa. liii. 12.

deny any security to the sinner whatsoever. The late Dr. Colenso denied security even in heaven itself; and in so doing was consistent with himself. The divinity of the Person of the Saviour forbids our finding an idea like that of "equal value" in the word "ransom." Such an expression as "ransom instead of" contains, of necessity, security on the ground of righteousness, for the people for whom the ransom was paid.

Arminians believe in security, based on the Atonement, after reaching heaven; Calvinists maintain that the Atonement is as effectual in securing life to all who are united to Christ, to all who have once been united to Him, as it is to make life secure to all the inhabitants of heaven itself. Money payment, in a business transaction, secures possession, on the mere score of justice, to the one who pays, of all he pays for. Similarly, the Person of Christ, as the propitiation, guarantees, on the ground of justice to Him, "that whosoever believeth on him should not perish, but have eternal life." Mere justice to Him becomes pure and infinite grace to him who is saved through Him. Just as there was so close a connection between divinity and humanity in Christ's Person, that it is said, "the word became flesh"; so also is there a connection so close between righteousness and grace in the gospel scheme, that it might be said, "righteous-

ness became grace" to the saved. And no greater security is possible than the security of righteousness in a government administered by a king, in whose nature righteousness is an essential part.

VI

"PROPITIATION FOR"

THE only verses in the New Testament where the expression "instead of" is used in connection with the Atonement of Christ are Matt. xx. 28, "To give his life a ransom for" (="instead of") "many"; (also Mark x. 45); and Heb. xii. 2, "Who for the joy that was set before him endured the cross," etc. The former quotation alone connects *instead of* with the persons of sinners; consequently, on that the weight of the proof of Christ's Suretiship is placed, so far as the word "for," in the sense of *instead of*, has to do with the subject. It is evident that the meaning of the question, "For whom did Christ die?" in the *Christian Instructor* (chap. vii. Q. 130) is, "Instead of whom did Christ die?" This is proved by the next question and answer. Q. 131, "In what sense did Christ die for them?" A. "As their surety, paying for them, and dying in their stead."

As perfect security, on the ground of righteousness,

to all men in Christ, is a necessary part of the result of Christ's work in giving His life a ransom for many, it seems to us that the inevitable conclusion is that which we have elsewhere mentioned, namely, that union with Christ and life eternal are so connected by the Atonement that the righteous *will* not, be he Creator or creature, and the unrighteous *cannot*, be he man or demon, undo it.

In meditating over this, and other verses in the Bible, every thoughtful man must ask himself, On what principle should I seek to explain them? He will at once mark two important facts: (1) that every word has its primary meaning—a meaning peculiar to itself; and (2) that there is hardly a word in the Bible, or in ordinary conversation, which is not frequently used in many senses other than what is primary. It by no means follows, however, that one is at liberty to give any meaning he please to every word in every place. Common sense will say in what way each word is used. The true method is to give to every word its own distinctive meaning, unless something in the nature of the case, or in the context, compels us to give some other meaning. Only if we see that such an exceptional meaning is required, do we correctly give it the secondary meaning and not the primary one.

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The Bible contains two kinds of truth: (1) historical truths relating to persons and things on earth; and (2) the truths of pure revelation, of whose existence we could never have known but for God's revelation of them through His Spirit. This distinction in the subjects of revelation does not in the slightest degree affect the fact that both are given us in the Scriptures by the inspiration of God. It is not correct, therefore, to speak of the Scriptures as containing the word of God. They are the word of God, and they contain a revelation.

By comparing these two classes of truths, we at once see that the historical facts of the Bible are nearer to our comprehension than the other parts, because we possess some knowledge of this world, its affairs, its circumstances, and its inhabitants, by means of the light of nature. We can, therefore, trust ourselves to reason as to what meaning should be given, from the very nature of the case, to a word in the historical parts of the Bible, and that with a certain sense of certainty which we cannot feel when trying to explain truths of pure revelation. We could never have had the slightest conception of such truths as the Trinity, the Sonship of the Second Person, the Person and Mediatorship of Christ, the Person and Work of the Holy Spirit, Justification by Faith, etc., were it not for revelation.

There is, too, a necessary connection between what the words expressing these truths contain, and the limits of their meaning, just as there is a connection between the knowledge of the boundaries of a country and the knowledge of how many inhabitants it contains.

The natural rule, then, for explaining the words of revelation is to take every word in its primary sense, unless the God who has revealed the truth itself happens to have shown in the context that He wishes that word, in that place, to be taken in a wider, or more limited, sense than its primary meaning. If only God can reveal, He alone can set limits to the meaning of the words which He has revealed for that purpose. Just as the will has no right to make laws for itself, but only to search out what laws have been set by the Great Head, and to administer those; so is every reader precluded from giving the meaning he pleases to a single word of the Bible. He should understand it in its ordinary, primary meaning, unless God, who has written it, has distinctly excluded this, and that by some expressions therewith connected.

Let us apply these remarks to three matters of dispute in theology, where their point and importance may be more clearly seen.

1. The dispute concerning the divinity of the Person of Christ. Those who believe in His divinity

maintain that He is called God in the Bible; and this is not denied by the Unitarians. But Unitarians reply that it is easily proved that the word "god" has not the same meaning everywhere in the Bible, and that it is used in several places for others besides the Most High; accordingly, the fact that Jesus is called God does not prove that He is so in the proper and highest sense of the word. It is doubtless true that the word "god" is used in a secondary sense for others than the Most High. What reply, then, can be given to this objection of the Unitarians? Where the word is used in a secondary sense, the Holy Spirit has been careful to show, through some preceding or following words, that it was in a secondary sense that He meant the word to be used. Where there may be danger of mistaking the meaning, He has been careful to set some word close at hand as a lamp to ward the reader from the danger. Creatures are called "gods" in Ps. lxxxii. 1, 6: "He judgeth among the gods" (ver. 1); "I said, Ye are gods" (ver. 6). But it is also stated in the same Psalm, in order to safeguard the reader against the possibility of mistake, that the "gods" are "sons of the most High," and that they "shall die like men." In Ex. vii. 1, Moses is called "a god," but the same verse says that he was *made* a god, proving that there was One—He who made him so—above him,

and that he was not, therefore, god in the primary sense of the word.

Now there are a number of verses, in which Christ is called "God" without even a hint, preceding or following, that the word is to be taken in its secondary meaning. In the absence of such a hint, it follows that He must have been the Most High God. Of Moses it is said, "See, I have made thee *a god* to Pharaoh"; but of the Son, "and the Word was God . . . and the Word *became flesh*." These observations will serve to show the point and importance of the above method of explaining the words of Scripture; and will supply materials for answering Qq. 3 and 4 in *The Christian Instructor*, chap. i. (inserted in the Appendix to this volume).

2. The dispute concerning the depravity of human nature. On one side it is contended that the primary meaning of the word "all" is every person, and not some of all nations; and that the words "all have sinned," "both Jews and Greeks, that they are all under sin," prove that every man, young and old, is a sinner. Those who deny the general depravity of mankind, reply that they can easily show that the word "all" has not the same meaning in every passage where it is used in the Bible. Nothing is easier than to point this out. Dr. Owen points out that the word "world" is used in the Bible

in fifteen different senses other than its primary one. It may also be proved, without difficulty, that the meaning of the word "all" varies just as that of the word "world" does. Is this, then, sufficient to prove that by "all have sinned" is meant "some of all nations" are sinners? By no means.

According to the principle laid down above, we are bound to believe that "all" means "every person," wherever the word is used in the Bible, unless it can be proved that some necessity in the historical parts, and some expression by God Himself in the parts which contain a revelation of gospel truths, compel us to understand it in a sense other than its primary one. Such constraint has limited the sense of the word in many places; but in the words of Rom. iii., where the depravity of mankind is spoken of, God has supplied no expression in the context, which shows that He wishes the meaning of the word to be limited. In the absence of proof compelling the reader to accept the secondary meaning, one is bound to accept the word in its primary meaning. By seeking to understand the Bible, taking God at His word, and allowing oneself to be led whithersoever His word leads, we turn even criticism itself into an act of worship.

3. The dispute concerning the objects of Christ's

Suretiship. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The primary meaning of the word "many" is not "a few," nor "all." As it is said that the word "all" has different meanings in the Bible, and that that is sufficient ground for limiting its proper meaning in the statement "all have sinned," so it is said that the word "many" has not the same meaning everywhere in the Bible, and that that is sufficient ground for saying that by "many" in the above verse is meant "all." Indeed, there is quite as much reason for saying that by "all" is meant "some" at all times, as for saying that by "many" is meant "all" at all times. It is true that the word "many" in the verse, "For if by the trespass of the one the many died," [1] implies "all." But it should be remembered also that it was the Spirit of God Himself who made that interpretation legitimate, by the verses of the context. If Jesus Christ had hinted, either before or after uttering the verse above quoted, that by "many" He meant "all," we could not have avoided giving the word that interpretation. But He did not; and because He did not, we are bound to give it, neither the meaning of "few," nor that of "all." It is said that Christ died for all; but it is not said, nor does it necessarily follow from the words used,

[1] Rom. v. 15.

that He died for all *alike*, because among the *all* are a certain *many* instead of whom He gave His life. If it is stated that He died for all, it is not stated that He died *instead of* all, but instead of many.

In 1 Tim. ii. 6 the same word "ransom" is used as in Matt. xx. 28; and there it says that He "gave himself a ransom for all." But though the apostle uses the same word "all," he does not use the same word "instead of" as we find in Matt. xx. 28. "Instead of many," says Christ: and Paul does not say "instead of all"; and divine minuteness is visible in this case to say "instead of many" in one verse, and to avoid saying "instead of all" in another. The verse shows that there is some special relation between the ransom and a certain many—a relation implied in the word "instead of." Other verses show that there is some special relation between a certain many and Christ—a relation implied in the phrase "in Christ." The Spirit of God has revealed, in the Bible, one standpoint from which the two may be viewed, namely, forgiveness. The view which we get of the first from the standpoint of forgiveness is this, "For this is my blood of the covenant, which is shed for many unto remission of sins" (Matt. xxvi. 28). The view of the second from the same standpoint is, "To him bear all the prophets witness, that

through his name everyone that believeth on him shall receive remission of sins" (Acts x. 43).

"His infinitely precious blood
The atoning ransom has supplied;
His power is in His sacrifice,
And Heaven itself is satisfied."
(The late Rev. Robert Owen, London, *trans.*)

VII

"PROPITIATION FOR"

ALTHOUGH the divine Persons have the same attributes because they are one God, they have different functions because they are a Trinity. Since every Person is revealed in His work, all we can know of the difference between their Persons is, from the nature of the case, that which we can gather from the difference between the functions which they discharge. And in the case of revelation pure and simple, it is possible for us to make a mistake regarding what is essential. If asked what we mean when we use the word *Persons* regarding the eternal Three, our language would necessarily be in terms of their functions. For example, we can say that there is such an eternal distinction in the Godhead as to make it possible for the One to ask the Second to give the Third.[1] The peculiarity of the function of the Father, in the plan of salvation, is distinguished by the word *towards*; that of the Son, by *instead of*; that of the Spirit, by *in*.

[1] John xiv. 16.

As we have pointed out already, the word "for" has two meanings: (1) "on behalf of," as contrasted with "against;" (2) "instead of." In the former sense, the word "for" does not exhibit that which is peculiar to the work of the Son. It is used in that sense of the work of the other divine Persons also. "If God is for us, who is against us" (Rom. viii. 31). If this verse refers to the Godhead, it shows that the Godhead is "for" men, in the sense of being "on their behalf." If it be averred that the word "God" refers to the Father, in the light of the verse following, "He that spared not his own Son," etc., it shows that the Father takes the part of the sinner in the provisions of the gospel. In vers. 26, 27 of the same chapter the Spirit is said to be making "intercession for the saints." The meaning is not that the Spirit makes intercession instead of the saints, so that they need not pray for themselves, but that He intercedes on their behalf, by helping their infirmity, in view of their not knowing how to pray as they ought. He takes the part of the saints by giving them strength to pray. In ver. 34 the same language is used of the Son's work, in heaven, interceding for sinners.

Thus we have verses in Rom. viii. which prove that the Father, Son, and Spirit are active on behalf of sinners, according to the plan of salvation,

in a manner described in the word "for." As the divine Persons have the same attributes, because they are one God, it is natural to conclude that the word "for," in the sense of *on behalf of*, because it is used of the functions of the Three together, denotes something common to them as they are One, rather than as they are Three. Although the Father, Son, and Spirit, are active on behalf of sinners, of the Son alone is it said that He is in their stead. Being *instead of*, therefore, is a characteristic peculiar to the work of the Son. The Spirit does not make intercession for the sinner, so as to exempt the sinner himself from praying also; but the Son gave His life in his stead, so that the man in Christ need not die.

It is true that the New Testament contains only one verse in which the Son is said to have given His life in our stead (Matt. xx. 28; Mark x. 45); but that verse shows that He has given Himself, and His own Person, *instead of* sinners. Since His Person is in the propitiation, as well as in all His mediatorial acts, any peculiarity which may be in His Atonement, or in His acts, leads the mind to see this same peculiarity in His Person. If it were asked, therefore, why the Son, and not the Father, or the Spirit, became flesh, to give His life instead of the sinner? our reply would be, and that with no small sense of humility in the presence

of so weighty a subject, that the Son possessed a characteristic, as an eternally divine Person, which made it possible for Him alone to be *instead of*. That characteristic, which essentially belonged to the divine Person, becomes, through His work, from a grace pure and worthy of the worker, life to the sinner. If asked again, Is it likely the Son would have become flesh, in order to reveal to man the moral character of God, if man had not fallen ? We could reply, The special feature of the Son's work is the revealing of the Father, by giving Himself instead of man ; and the supposition of man's retaining his original state of holiness precludes the necessity of the Son doing anything in his stead. On this supposition—it is only a supposition—the divine Person to become flesh would have been the Holy Spirit, whose special work would have been to keep the heart pure so as to retain its vision of God, and to reveal God by constant activity within the soul. It would be unnecessary for anyone to give himself in man's stead, but it would not be unnecessary for a divine Being to work within him in order to preserve him from the degeneration to which every creature as such is liable.

The Son's characteristic as a Person is apparent in all His mediatorial acts. His intercession in heaven implies the perpetuating before the throne

of God of the virtue of His propitiation instead of the sinner. As He is a Priest instead of the sinner before God, so is He a King instead of the Father over men. In His prayer on the cross, "Father forgive them" (Luke xxiii. 34), and in His teaching on the Mount, "Your heavenly Father will also forgive you" (Matt. vi. 14, 15), Jesus points out that it is the Father's work to forgive. Nevertheless, He says in Matt. ix. 6, "That the Son of man hath power on earth to forgive sins." He received authority from His Father to forgive sins in His stead. The seal of the throne of heaven is on every forgiveness extended by Jesus of Nazareth to sinners; because, "all authority hath been given unto" Him "in heaven and on earth," to forgive, to govern, to judge on the last day, and to teach the people in His Father's stead.

The relation between Christ and those *in whose stead* He acts is expressed by help of the word *in*. The word has an application to God Himself. Because God is in Christ in some manner which we cannot comprehend, by reason of the greatness of the glory, the Mediator administers the government of the world instead of God, and imparts to it divine knowledge. Similarly, because some sinners, chosen "in him before the foundation of the world," are in Christ, and because these believe in Him through the ministry of the gospel, He

fulfilled His office as Priest by giving Himself a ransom in their stead. It may be that some reader finds it difficult to understand in combination the two statements—(1) that the Lord Jesus gave His life instead of men chosen in Him by the free and gracious will of God ; and (2) that He gave His life instead of those who shall believe on Him from the free choice of their own will. A difficulty exists ; but to attempt to grasp the ideas together is the same as if a man, in a fit of madness, tried to get a view of a valley from two totally different standpoints at the same time, when the standpoints were two hilltops at the extreme ends of the valley. Being awakened out of his madness, it may occur to him that God alone is omnipresent, and that only God, by His infinite glance, can view an object from every possible standpoint at once. Let anyone try to see the Surety of Christ from the standpoint of eternity, and from some moment of time, at one and the same instant, and he will find, to his surprise, perhaps, that he cannot; yet when he remembers that he is man and not God, he may not be so surprised.

Let him, first, take the standpoint of eternity,—beyond the limits of time and place, beyond the conditional and accidental, beyond angels and the place called heaven, there he will see the Son giving His life instead of men chosen "in him before

the foundation of the world";[1] and he will see the Lamb, according to Peter, "foreknown indeed before the foundation of the world";[2] and, according to John, "slain from the foundation of the world."[3] As a truth present in the mind of the great eternal "I AM," those who shall be saved ever were, are now, and ever shall be, chosen in Christ, and Christ ever was, "before the foundation of the world," a Surety slain in their stead. And when we consider the saved as men chosen in Christ "before the foundation of the world," we ought, at the same time, to consider Christ as a Lamb slain "before the foundation of the world." The common error is to view one truth from the standpoint of eternity, and the remaining truths from the standpoint of time, both at the same instant.

When we try to see the whole plan of salvation from the standpoint of eternity, we ought, at the same time, to view all the providential circumstances of the world from the same place. It will then be seen that all times, as well as the boundaries of the abiding places of all the inhabitants of the world, have been marked out and fixed before hand, so that they cannot be changed. Let the observer descend nearer earth; let his mind take a position within the limits of time and space, and he will see that the Son appeared in the fulness

[1] Eph. i. 4. [2] 1 Pet. i. 20. [3] Rev. xiii. 8.

of a particular time, once at the end of a certain world; that He died on *a place* called Golgotha; that all alike are by nature the children of wrath; that all alike are invited to Christ; that some are accepting the invitation by the free choice of their own wills, and that their life is secured in their acceptance of Christ. He will also see that men appoint hours for their work, use their common sense, and act according to the freedom of their wills, when changing their abodes. A man may change his standpoints if he choose, while an animal cannot; but it is God alone who can look from both points of view at once. Let man take his standpoint in eternity to worship God—"the only wise,"—the "only Potentate,"—the "only holy" One,—the only "I AM,"—"the only begotten Son," and the Spirit of the "living God." Let him take the standpoint of time in which he finds himself to feel his personal responsibility, to listen to the voice of God speaking to him, to make a hearty choice of the Saviour, and to be made secure for ever.

VIII

"PROPITIATION FOR"

"THE strictest views of the virtue and efficacy of the Atonement in its relation to those who are saved through it, are not inconsistent with the most comprehensive belief in its sufficiency for the whole world." [1]

The Bible cannot deny itself because God cannot deny Himself. Two different truths are expressed in the two following verses: "That by the grace of God he should taste death for every man," [2] and, "To give his life a ransom for many," [3] but they do not contradict one another. Even if we should fail to explain how they are consistent with one another, that would not be a sufficient reason for denying either, nor for changing the proper meaning of even one word in the one for the sake of maintaining the truth of the other. That both are divine statements is sufficient reason for believing as strongly, and proclaiming as clearly, the truth of

[1] Dr. Lewis Edwards' *Doctrine of the Atonement* (p. 246).
[2] Heb. ii. 9. [3] Matt. xx. 28.

one as that of the other. It may be pointed out, however, that the difficulty a finite mind has in predicating together the universal and the particular limitation is not a difficulty peculiar to the gospel plan, or scheme, but one which is met with in the whole range of God's government of His rational creatures. By making this satisfactorily clear the *Doctrine of the Atonement* is freed from the onus of the charge of making a difficulty which did not previously exist, because it traces the difficulty back to a relation which exists between the free will of God and the free will of His rational creatures, and proves that the difficulty exists wherever that relation exists. Since the Atonement stands alone, however, without any other truth, as far as we know, resembling it, a legitimate and necessary question presents itself for reply. How is it possible to point out any difficulty in this doctrine which exists also in any other doctrine? What line of thought in the Atonement runs parallel with any other line of thought in God's dominion? In reply to these questions, observe (1) that the God who gave His Son as a propitiation is both Author and Giver of every good gift of every kind and of every degree—towards, to, within, and through man, whether past, present, or future; and (2) that every good thing—in the widest sense of the word *every*—made, or that

shall be made, has been purposed and made by Him from eternity.

Again: it is His work alone that declares His purpose to us; consequently, every difficulty which we find in His purposes confronts us, in an equal degree, in His works. But which are the difficulties we cannot know, until He has ceased working. It is the same God, therefore, who distributes the smaller as well as the greater blessings—blessings which He from eternity had purposed to impart. Whatever difficulty, then, may be found in reconciling the universal and particular in the doctrine of the Atonement, the same difficulty exists when we consider the work of God in imparting the smallest mercies to men. Let us take the sun, for example, which is, doubtless, a blessing given by God, and to which, moreover, the Lord Jesus is compared as "the sun of righteousness."[1] From one point of view, the sun is a sun to all—to every man—to the whole world, because it has enough light for all, yes, and for other worlds besides; and the light which it pours forth is adapted for the eyes of men. Lastly, and most important of all, the sole hindrance to everyone's enjoying its light is the blindness or weakness of a man's own eyes. In the light of these considerations, the majority of men would probably have no

[1] Mal. iv. 2.

strong objection to saying that the sun is a sun for all. And since it is a sun for all, it is the duty of everyone to use every means available to see, and to see other objects in the light of its beams.

But there is another point of view which may legitimately be taken. According to that the sun is only a sun for some, for many—not for all, nor for a few. It is from the standpoint of eternity that the relation of the sun to some may be seen. It pleased God, by an act of His absolute sovereignty, "according to the good pleasure of his will," to choose unconditionally, "before the foundation of the world," a definite number of the seed of Adam —"a great multitude . . . out of every nation, and of all tribes and peoples and tongues," to have eyes adapted to see the sun. He created the sun, and placed it in the firmament according to an eternal purpose, in order that it may impart its light to those to whom He had purposed giving eyes to see it. Because our idea of the perfection of God precludes all possibility of His being disappointed in anything, we are bound to believe that He never created the sun for those who cannot use it, but only for those who can use it, namely, those whom He has from eternity elected to use it. According to the holy purpose of God, there is an indivisible bond of certainty uniting the light of the sun with

a myriad eyes. Because of this indivisible bond it is a sun to some.

According to the first point of view, seeing the sun is conditioned by the possession and the use of the eyes; according to the second, it is unconditioned, because their possession and use are ensured by God—eternally in purpose, and in time actually—to some for whose sakes the sun was created. Both views alike tell man that he ought to thank God for the sun; but in the first case, he may feel the duty which lies on him to use every available means to see the sun; and in the second case, he may thank God, and Him alone, for the very means of sight, and for every desire to use them, and for being able to see when using them. But how the free will of God blesses man with the desire of using the proper means of sight, without doing violence to the will of man, is as great a difficulty in the matter of seeing the sun as it is in the matter of believing in Christ. The sun is for all as well as for some, and it is for some as well as for all. We may believe both, even though we always fail to reconcile them.

"This mystery is great: but I speak in regard of Christ and of the church." [1] Christ died for all—for every man—to this extent, that the only thing which hinders every man from possessing

[1] Eph. v. 32.

the blessings of the Atonement is the unbelief of his own heart. Every hearer is responsible for refusing to believe; and we are told that all shall be judged who believe not the truth.[1] He died, also, for those who were given Him of the Father, to this extent, that He will not be disappointed in the purpose of His death, inasmuch as He has made sure that they will come to Him, and that they will be for ever made safe in Him. According to the first view, every man is in duty bound to accept Christ, and is guilty of sin by refusing to believe. According to the second, everyone who has received Him is in duty bound to thank God alone for the inclination to receive Him, and for salvation through receiving Him. According to view number one, life is conditioned by believing; according to view number two, we are above the conditioned, in an eternal security, in a sphere wherein *if* or *if only* is not intelligible. From the standpoint of time, Jesus told a certain man, "If thou canst! All things are possible to him that believeth."[2] But had He addressed him from the standpoint of eternity, His language would have been, "Thou wilt believe, and all things will be possible to thee." The truth of the Welsh hymn is not a thing peculiar to the plan of salvation, but applicable generally to every blessing bestowed

[1] See 2 Thess. ii. 12. [2] Mark ix. 23.

by God—to the blessings of health, of the senses, and of daily bread; indeed, to the SMALLEST blessings ever bestowed—when viewed from the standpoint of eternity—

> "No flaw has this, 'tis like a bridal ring,
> No *but* nor *if* leaves loose-wrought anything."[1]

Or, in the words of another hymn—

> "A choice—in naught conditioned
> By deeds of mortal man—
> Sprang from His will's good pleasure,
> And formed His gracious plan:
> It knows no first beginning,
> 'Tis changeless as divine;
> Its base and superstructure
> Are all of God's design."[2]

If and *if but* are not proper expressions to use in connection with the blessings of earth and time, from the standpoint of eternity, because all who enjoy them are sure of them. But it is only what God has accomplished that tells us what He has guaranteed from eternity should be done.

The expression, in the last verse, of "Saw ye my Saviour?" can be altered according to whichever

[1] Rendered from the fourth verse of a hymn on "The strength of God's Covenant," by Edward Jones, Maes y Plwm.—D. E. J.

[2] Rendered from the second verse of a hymn on "God's Love in Predestination," by the late Rev. Michael Roberts, Pwllheli. —D. E. J.

of the two views is taken. In the light of time, we sing—

"I will forgive them,
I will forgive them,
If they repent and believe:
Let them turn unto Me,
And depend alone on Thee,
And salvation they freely shall have."

We cannot condemn the verse, because we dare not condemn Jesus Christ for saying, "If thou canst!" etc.; or St. Paul for writing, "But toward thee, God's goodness, if thou continue in his goodness."[1] *If* will be an important word in all languages of time to the end of the world; not with men only, but with God also, whenever He condescends to speak in a language intelligible to us. While He adopts our way of speaking, we will sing the above verse, without in any way rejecting the "if" it contains; but should any mortal aspire to speak in the language of Him who inhabiteth eternity, the verse must take the form—

"I will forgive them,
I will forgive them,
They will repent and believe:
They will turn unto Me,
And depend alone on Thee,
And salvation they freely shall have."

[1] Rom. xi. 22.

THE ATONEMENT AND THE MEDIATORIAL OFFICE

IX

THE ATONEMENT AND THE MEDIATORIAL OFFICE

The relation between the Atonement and the offices of our Lord Jesus Christ is based upon a deeper and more mysterious relation—the relation between Person and office. Since the idea contained in the word "relation" presupposes *two* truths in some way mutually connected, a comprehension of the nature of the relation existing between them would presuppose a capacity to see the two at once. The two truths which claim our attention in the following remarks are (1) the truth regarding a Person, and (2) the truth regarding an office. The two exist in the government of God, and are in close relation to one another. They exist in every form of temporal government, and in every dispensation under which the Church has ever existed in this world. They meet in their greatest splendour in the Lord Jesus Christ, in whom every dignity that belongs to a Person, and every honour that can belong to an office, are found in the closest possible connection with one another. That con-

nection is so real, that the closest connection which has ever existed on earth between man and the highest office hardly merits in comparison more than the name of a shadow of reality.

Though it may be possible to dispute whether Melchizedek or Aaron was the greater priest, whether Paul or John was the greater apostle, it is beyond all dispute that Jesus Christ, being an "Apostle and High Priest," perfectly realised the meaning of these two words, so that nothing was lacking which could be desired by either man or God.

It may be best, perhaps, to consider first the relation between person and office among men, in examples close at hand, in the world of types and shadows. There are two classes of people, in church and state, who do not agree with us in their views of this relation ; it would be more correct, perhaps, to say that they deny the relation altogether. The one class praises the merits of the person, and looks upon the office as nothing more than a name. The other half worships every official dignity, and considers personal excellence a matter of little account. Class one, by denying the significance of office, denies the possibility or propriety of intrusting to anyone a given duty which does not originally and inherently belong to him personally ; or, at least, denies the propriety of giving

him the necessary authority to discharge the duty intrusted to him.

By this view, personal excellence may be exalted at the expense of the highest qualities which belong to a reasonable being, since one of those qualities is a special capacity to receive a trust, and to discharge the duties of that trust, especially when the work to be done is both important and difficult. That capacity is constituted by the person being a greater man than other men — a greater man, and not more than man, as people occasionally expect an officer to be. The feeling which condemns office in every form is frequently connected with the mistaken notion that it is merely a position of authority ; whereas it is mainly a position of trust, and a position of authority only in so far as that is indispensable to discharge the duty intrusted.

The second class mentioned reverences office to the point of half worshipping it, quite forgetful of the personal excellence necessary to the filling of it honourably. Want of mental balance and immoral conduct in the office-holder are mere trifles in the eyes of such men. Although they reverence office, what they reverence most in it is the least important thing connected with it — the outward pomp which may be attached to it. Far separated as these two classes of people are, the same mistaken notions lie at the root of their

views. They suppose that authority is the chief characteristic of office, and they do not understand that it is a trust received from others for the discharge of a duty. Both views are one-sided. The entire truth lies in the combination of what is positive in each — in the combination of personal good qualities and the reception of a trust, in virtue of possessing such good qualities for the duty to be performed, together with as much power and authority as are necessary thereto. These are present to some extent in every good holder of office. But in Christ they are infinitely so. What church members respect in an office-bearer is not merely his being a good man, but the combination of goodness and wisdom in the man, together with an important position of trust committed to him by others.

Let us now turn our eyes upward. God is above office—above accepting a trust from the hands of another. He is not above work, nor above activity, nor above comparing His way of working with man's ordinary way of working—by the use of his arm and his fingers. But He is above office. It is customary to speak of the work of the Father and the work of the Spirit ; why is it not customary to speak of the offices of the Father and the offices of the Spirit, as we speak of the offices of the Son ? One reason is that the Father and the Spirit as

divine Persons, though not above active work, are above accepting a trust or appointment from anyone else. God was never *intrusted* with the duty of government, for there was no one above Him who could appoint Him to such a position.

Let us look down again. The unreasoning beast is beneath office, but it is not beneath work. It may be hard-working, but it is not great enough to be intrusted by anyone with the accomplishment of a duty. Man stands between God and the unreasoning beast. Like God, he is not above work; like the beast, he is not beneath work. Unlike God and the beast, he can be appointed to office by God and men; he can be placed in a position of trust, with which a certain amount of honour and responsibility may be connected.

The natural inference from this is that it was needful for the Son to become flesh, in order to make it possible for Him to receive a trust, and be appointed to office. In the purpose and plan of God He was anointed from everlasting in the eternal covenant, just as He was a Lamb "slain from the foundation of the world." But He had to become flesh in order to become sufficiently humble to be appointed to an office, though that office implies the most glorious duty which was ever intrusted to anyone; yea, more glorious, we humbly believe, than that which God Himself had accomplished

in a manner above all discharge of offices. There must be humanity in the Person, in order to enable Him to *receive* a trust; and there must be Deity in the Person, in order to enable Him to *discharge* the trust. The *greatness of the work* intrusted to Jesus Christ gave dignity to humanity in the lowest stage of His humiliation; more dignity, indeed, than it received in the highest exaltation of any other. Humanity was more exalted in the Person of Jesus on the cross than in the person of Solomon on his throne. On the other hand, so far as trust and appointment are connected with His work, there was divine humiliation even in His highest exaltation; because He humbled Himself that He might be exalted to accomplish a work more difficult than He could have accomplished without humbling Himself. The whole Person is in each office. It is not the divinity of Christ, but Christ in His whole Person, who is King. It is not the humanity of Christ, but Christ in His whole Person, who is Priest. As the whole Person was, and is, in the work of propitiation, the whole Person was, and is, in each one of the offices. All His personal excellences qualify Him for the offices. Every honour which belongs to the offices is a crown of glory, encircling the head of the Person appointed to them.

If we were asked, Should we reverence the offices for the sake of the Person, or the Person for the

sake of the offices? we would reply, Neither; but the Person in His offices, in inseparable connection with His offices—who has received a trust and discharges the duties of the offices, without resting until all is accomplished. As "he (himself) is the propitiation," so is He the Prophet, the Priest, and the King: and more, *because* "he (himself) is the propitiation," He, in the same degree, is the Prophet, the Priest, and the King.

THE ATONEMENT AND THE PRIESTLY OFFICE

X

THE ATONEMENT AND THE PRIESTLY OFFICE

"He (himself) is the propitiation."—1 JOHN ii. 2.

"God hath *sent* his only begotten Son into the world, that we might live through him."—1 JOHN iv. 9.

"But that he . . . *sent* his Son to be the propitiation for our sins."—1 JOHN iv. 10.

"The Father hath *sent* the Son to be the Saviour of the world."—1 JOHN iv. 14.

AN important preliminary question must here be referred to. What proof is there that the Lord's giving of Himself as the propitiation was an official act—a part of His work in the office of Priest? The answer is found in the statement: "No man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, this day have I begotten thee" (Heb. v. 4, 5). Read these words, not as a mere quotation from the Bible, but in their connection with the preceding and following verses of the Bible, and the conclusion is irresistible, that the work of pro-

pitiation is, not the ground of the priestly office of our Lord Jesus Christ, but the work of that office; and not an incidental part of the propitiation, but a work essential to it.

The words quoted from *Hebrews* indicate that both honour and glory belong to the office. The meaning is not that honour and glory are obtained by a satisfactory discharge of the work of the office, but that appointment to such an office is in itself a mark of honour and glory. The reason is, that the work of the priestly office of Christ is of so much importance and difficulty that His appointment to accomplish it is a proof of the most absolute confidence in Him—a confidence as great as the work itself is important and difficult. The fact that God intrusted the glory of His throne, the glory of His attributes, and the lives of an innumerable host of perishing souls, to the charge of Jesus of Nazareth, was in itself a crown on His head even when in "the lower parts of the earth." The only crown ever seen on His head while here below was one of thorns. Little did those who placed it on His head think that God had crowned Him with glory before they had crowned Him with thorns—by intrusting Him with a work to accomplish, compared with which creating worlds and angels was a mere nothing.

The words from *Hebrews* show also that it was

His call "of God" that placed Him in the office. However necessary the sinner's acceptance of Jesus, and his confidence in Him, may be, in order that he may enjoy the blessings of the Atonement, neither his acceptance nor his confidence were necessary to the placing of Jesus in office, and making Him the Christ. All that is required for that is, that *God* should call Him. It is natural to ask, however, Why is not the sinner's choice of Christ as necessary to His appointment to the priestly office as is God's choice of Him, since He mediates as a Priest between the two, and is, consequently, related to both? The answer is evident. The fact of the sinner being in the grip of the law, and under condemnation, and suffering even here part of his punishment, in the absence of the Holy Spirit from his heart, makes all mediating between him and God a matter of pure grace towards him. And it is out of all reason that the choice of one who receives a favour should have any authority to determine in what way the favour shall be imparted to him. A culprit is not allowed to choose the jailer of the prison in which he is confined, nor by whom, nor in what manner, he shall be released; or should he choose, his choice is of no value. The God who has power and authority to punish the sinner alone has the power and the authority to appoint a mediator to release him from the grip of chastisement. The

fact that salvation is of grace, of necessity lays on the shoulders of God alone the work of appointing One to the mediatorial offices. The plan of salvation cannot deprive the sinner of anything, for he has already lost everything through sin; but it can, and will, deprive God of His glory, unless He has Himself made provision to prevent it; and the provision He has made is the mediatorship of His Son.

The words from *Hebrews* trace the appointment of Him who was made Priest, to the fact that He was the Son. "He that spake unto him, Thou art my Son," glorified Him by making Him Priest. By consulting the second Psalm, from which the words are taken, it will be seen that they are there used in a reference to the kingly office (Ps. ii. 6–8). If asked to define the difference between the second Person and the first, or the third, in the Eternal Essence, we cannot, and dare not, try to explain; all that has been revealed to us is that there is a difference which justifies the use of the word Persons for the Three. But to the question, Why the second Person was appointed to the mediatorial office, as Priest and as King, and not the first or the third, the Bible supplies the answer. It is because He is Son. This is the basis of our remark in Chapter VII. "If it were asked, Why the Son, and not the Father, or the Spirit, became flesh, in order to give Himself

instead of the sinner, our reply would be that the Son had some peculiar characteristic, as an eternally divine Person, which made it impossible for anyone but Himself to be *instead of*." The words, "Thou art my Son," referring to Christ's priesthood in *Hebrews*, and to His kingly office in the Psalm, prove, as clearly as words can prove, that the Son has some essential characteristic, as an eternally divine Person, which fitted Him to be appointed, through His incarnation, to offices wherein He was to be intrusted with a work to be accomplished *instead of* others. Similarly, the other Persons possessed some peculiar characteristic which unfitted them, even if they had become flesh, to receive such a trust, if, indeed, that peculiar characteristic did not make it impossible for them to become incarnate at all. We can, therefore, trace one of the truths of the mediatorship of Christ to the mystery of the Trinity, and we will there rest in devout worship.

The verses quoted at the head of the chapter from the *First Epistle of John* declare that the Son is *sent* "to be the propitiation," and the Saviour, "that we might live through him." God's *sending* is one of the essential elements of the work of the propitiation as an official work. We cannot here dwell on the contents of this truth, but on its importance only. However important it may be to have correct ideas of the greatness of the Person

of Jesus Christ, and of the infinitude of the propitiation as the voluntary sacrifice of an infinite Person, some importance too must be attached to the truth that that Person performs *an official* act when yielding Himself as the propitiation. No *death* was ever a part of an official act except the death of Christ. By dying everyone else goes out of office. If killing the beast of sacrifice was part of the official work of the Jewish priests, their own death was no part of it. Among all the deaths which have ever occurred on earth, or ever will occur, the death of Jesus stands gloriously unique as an official death. Because Aaron's death was not an official duty, he was divested of his official robes on Mount Hor, before he died.[1] But let it be remembered, that the official garments were as symbolic as Aaron himself. Because Christ's death was an official act, He ascended into heaven itself in the true priestly garments, and in them He now appears before God on our behalf. That His work is official does not make it formal by any means, because His heart is in the work of His office. And the fact that it was His Father who appointed Him to it, proves that the Father's heart is in the same work as that of His Son. "But," says some reader, "it is on the Person of Christ the sinner has to lean in order to have life." True,

[1] See Num. xx. 22–29.

but the Person had to be in office, and suffer death as the work of His office, in order that the sinner might have life by leaning on Him. It is evident that John learned the importance of the official *sending* from the words of Jesus Himself. If John xvii., for example, is read, it will be seen that Jesus uses the word "send" no less than six times in reference to Himself.[1] In the third verse He shows that eternal life itself depends, not merely on the knowledge of God, but on the knowledge of Jesus Himself as an *official* Person. Whatever made it necessary for Christ to hold office in order to save sinners, the fact that the Saviour has office in the divine government, and that saving sinners is an official work of His, is a strong incitement to sinners to trust the Saviour, and a proof that the same loving heart beats in the breast of the Father, who appointed Him to office, as was in the Son's breast when He accepted and discharged its duties.

[1] Vers. 3, 8, 18, 21, 23, 25.

XI

THE ATONEMENT AND THE PRIESTLY OFFICE

"He . . . *sent* his Son to be the propitiation for our sins."—1 JOHN iv. 10.

THE *sending* which confers office on the Son is the same as that which *intrusts* work to the one sent. The Holy Spirit also was sent by the Father,—"The Holy Spirit, whom the Father will send," etc. (John xiv. 26)—and by the Son,—"Whom I will send unto you from the Father" (John xv. 26); "If I go I will send him unto you" (John xvi. 7). Yet this sending does not confer office on the Spirit. The title of the sixth chapter of *The Christian Instructor* is, "Of the *Offices* of Christ"; but the heading of chapters eight and nine is "Of the *Work* of the Holy Ghost" and not "Of the Offices." Both alike were sent, but office is thereby conferred on the Son only.

The difference between the two sendings is explained by Jesus Himself, in John xx. 21, 22. The sending of the Son is indicated in the words, "As the Father hath sent me, even so send I you"; and the sending of the Spirit in the words, "He . . .

saith unto them, Receive ye the Holy Ghost." Since Jesus sent His apostles after the manner of His own sending by His Father, the apostolic office is to be looked upon as a type, or figure, of the offices of the great apostle. St. Paul distinctly states that the essence of his office lay in the fact that work had been intrusted to him: "I have a stewardship intrusted to me" (1 Cor. ix. 17); "Even as we have been approved of God to be intrusted with the gospel" (1 Thess. ii. 4). When mentioning his authority, he also declares that it was an "authority which the Lord gave" him "for building . . . up, and not for casting . . . down."[1] *Trust* was the essence of the apostolic office, and the authority which the apostle received was in order to accomplish the work intrusted to him. One intrusted with a duty is responsible for the accomplishing of his work to the one who has appointed him. In order to have responsibility, a person must have a created nature: God as such cannot be responsible to anyone. The only divine Person who became flesh is the Son. In His incarnation He humbled Himself, and so became capable of receiving a trust.

At the same time, there can be no objection to saying that the Son discharged His mediatorial offices, as Prophet, Priest, and King, before His

[1] 2 Cor. x. 8.

incarnation, in the same sense as He was "the Lamb that hath been slain from the foundation of the world"; because the incarnation of the Son was a fact in the mind of the Godhead from eternity. All offices possible to the Godhead belong to the Person of the Son, because, of the divine Persons, He alone became flesh. The sending of the Son into the world implies a divine commission to receive in trust the work of securing the salvation of sinners and the glory of God, which are inseparably one. On the one hand, accordingly, the Son was sent in order to discharge an office in the salvation of sinners. On the other hand, the sending of the Spirit does not confer office on Him, but forms part of the work which the Son does in the offices to which He was appointed. The official work of the Son is to send the Spirit. "If I go, I will send him unto you."

Such questions as the following may be asked concerning the sending of the Son.

What necessity was there, in the plan of salvation, that the Son should be sent to be the propitiation? We cannot suppose that the sending was an unnecessary act, no more than we can suppose that the propitiation itself was unnecessary. If it were necessary for the Son to be *sent* to be the propitiation, whence arose the necessity? The divinity of the Person of the Saviour made the

propitiation, in itself of infinite merit, and therefore sufficient for the sins of the whole world. If the propitiation was infinite in merit, because of the greatness of the Person, the sending could add nothing to its value. If it could add nothing to the value of the propitiation, what necessity was there for it? Man can do as he likes with his own, without being authorised to it by being made an official, and without being commanded by another. The Son's life was His own; He had power and a perfect right to lay it down; and He not only had power to lay it down, but He laid it down of His own free will. If He gave His life for sinners voluntarily and from pure love, what necessity was there for the Father to give Him commandment to lay it down? and what importance was there in His statement that He had received this commandment from His Father? (John x. 18). Why could He not give His own life for others of His own free will, without doing so officially? Paul was in Rome a prisoner of Jesus Christ for the Gentiles; and if he was officially an apostle, he was not officially a prisoner. Why could not Jesus Christ die for the ungodly, as Paul was a prisoner for the Gentiles, from love, without the sending of His Father? Voluntarily, and not officially, Prisca and Aquila had "laid down their own necks" for Paul's life (Rom. xvi. 3, 4). Why could not the Son have

laid down His life for the life of the same Paul, in the same way—voluntarily and not officially? The shepherd gives his life for the sheep, and man lays down his life for his friends, from love for them, without being sent or having received authority. Why could not the Son do His work in the same way, since the Son's life was His own, which is more than can be said, in the same sense, of the shepherd or the philanthropist? This is the only official death in the government of God; why does it occupy this unique position? Why was not Jesus stripped of His priestly garments before He died, as Aaron was divested of his on Mount Hor? Why had the propitiation to be an official work? What connection is there between the sending of Jesus to be the propitiation and the security of sinners?

We will endeavour to answer these questions in the pages which follow.

XII

THE ATONEMENT AND THE PRIESTLY OFFICE

"He . . . *sent* his Son to be the propitiation for our sins."—1 JOHN iv. 10.

"WHAT necessity was there in the plan of salvation, that the Son should be *sent* to be the propitiation?" etc. (See previous chapter.)

Whatever necessity there was for the sending, and whatever importance it possesses, it must be remembered that it cannot give value to the propitiation, or add to its value, because the preciousness of the propitiation is of and in itself. It may add value and greatness, by a kind of imputation, to all that is connected therewith; but propitiation cannot receive value from anything or anyone outside of itself. It does not receive its value from the eternal purposes concerning it, nor from the value or number of the souls which shall be saved through it; and it cannot, because the value which is in the propitiation itself is infinite. It is great as God is great. God is great in Himself, and not like man, comparatively great only. Essential

greatness makes God unique—"the only wise," the "only . . . holy" One, the "only Potentate"; and His uniqueness [1] is His glory. The same is true of the propitiation. One class of writers reduce the greatness of the propitiation to that of comparative greatness only—a greatness of the same type as the self-sacrifice of men for one another, but of a higher order. But, says the Word, the Son is "the *only* begotten" as well as "the *first* born." His Person is similarly the *first* of sacrifices and the *only* propitiation also. The great Sacrifice can address men, referring to sacrifices, in the words which God addressed to Israel, referring to idols, "To whom then will ye liken me that I should be equal to him?" [2]

What, then, made necessary His being *sent* to be the propitiation?

1. The relation between God and the sinner.

2. The relation between God and the law.

1. The relation between God and the sinner is such that it was against God man sinned. The relation of God and the law is such that He is the Absolute Sovereign, who protects the rights of the law, and who alone possesses the power and the authority to punish transgressors, or to set them

[1] Dr. George Adam Smith uses the word "Onliness" on p. 369 of his second volume on *The Book of Isaiah*, and its meaning there is exactly what the Welsh expresses here.—D. E. J.

[2] Isa. xl. 25.

free. The two relations meet in a lower degree in civil government. When a man wrongs an individual he transgresses against the whole community to which the wronged man belongs. Many criminals in this country are therefore prosecuted at the expense of the Crown, which represents the community. The subjects of the Crown are represented by twelve jurymen, together with the judge on the bench, and they together are responsible to the whole kingdom for the equity of their judgment and sentence. But this is only a faint type of the combination of the two relations in God, because sin is a transgression against God, which is direct, immediate, and not through anyone else. God is a sovereign ruler in virtue of His nature, and not One who has received sovereignty as a trust from the hands of anyone else.

In our remarks in this chapter we will confine ourselves to explaining the sending of the Son to be the propitiation in the light of the relation between God and the sinner, leaving the other relation mentioned for the next chapter.

Among men two individuals may be mutual enemies; a certain third man may love them. From love towards them he may purpose, determine, and strenuously endeavour to reconcile them to one another. His efforts may cost him considerable sacrifice for their sakes; and he may attain

his purpose and reconcile them without having received authority to do so from either of the two parties. Why is this not a correct picture of the method of reconciling God and sinners?

In the first place, though the sinner is hostile to God, God is not hostile to the sinner; they are not mutual enemies. God's wrath is not an expression of hostility towards man, but of the righteousness and the holiness of His nature, in their relation to sin. Though *The Epistle to the Romans* contains several references to "the wrath of God," men alone are called "enemies." While Rom. v. 8 says that "God commendeth his love," and it is granted in verse 9 that He has "wrath," of men alone is it said, "while we were enemies" (ver. 10). Though man's sin is enmity against God, God's wrath is not enmity against man, but a holy displeasure with his sin. The work of the propitiation, therefore, is not to engender love in God towards sinners, because that was ever in Him, but to save them from wrath. Since the Mediator's love towards sinners was of so pure a nature and in God Himself (one of the parties) so strong in degree (the degree was infinite), there is no difficulty, so far as the thing itself is concerned, to prevent the whole mediatorial work from being done according to the divine mission.

Further, the idea of propitiation had to take root

in God, or somewhere outside of Him. The only thing which has ever had its being outside of the nature and purposes of God is sin. An essential element of sin in its very germ was that it came into the divine government from outside God—apart from God—and immediately grew into a feeling against Him. It was, therefore, impossible for the Atonement to be a good thing at all, much less the greatest good, if it did not come from the mind of God—having been rooted in the goodness of His nature.

Had what we call Atonement any root outside of God, it would be in the same category as sin itself, and it would not have been a virtuous act of self-sacrifice, but a sinful act of suicide. There was, therefore, a necessity, in the very nature of things, that the propitiation should include not only the perfect voluntariness of Jesus as a Mediator, as one of its characteristics, but also some act of God, as the only source of all goodness, in order to make it what it is—an invaluable blessing. That act of God's is called, in the verse quoted under the heading of this chapter, a *sending*. The verse says further that the sending is the fruit of love. "Herein is love . . . that he . . . sent his Son to be the propitiation for our sins." Therefore, for the Person of the Son to be the propitiation without His being sent would be impossible, for that would be

a virtual denial of the love of God towards sinners, and would imply the false supposition that the propitiation was necessary in order to engender love in the heart of God, as well as in the heart of sinners.

According to this view, the necessity which required God to *send* His Son to be the propitiation was not a necessity demanded by His righteousness, but the necessity which there is in the nature of love *to go out* towards its object. Grace is God's supreme prerogative, with no obligations, as far as its nature goes; if it were otherwise it would not be grace. But *activity* is also a part of its nature. This precludes the supposition that God only agrees with the Mediator, and only expresses His satisfaction with the work after it has been finished. It also proves to us that the divine activity is present in the first movement of the work of salvation. That activity implies that the God against whom sin had been committed was, in His infinite love, thinking of saving men, was designing the plan of salvation, and putting the seal of His authority on all the work of the Son. "Herein is love." The Father said to the Son, "Go," and He came into the world. After He came, He said unto Him, "Do this," and He did it, though "this" implied nothing less than dying for the ungodly. When the Son had done this, He said unto Him,

"Come," and He went, and sat on His right hand.

"God of love, strong Tower, and Father,
Made a Daysman of His Son;
Chose Him as our Mediator,
In whom men with God are one."

(The late Rev. ROBERT OWEN, London, *trans.*)

XIII

THE ATONEMENT AND THE PRIESTLY OFFICE

"He . . . *sent* his Son to be the propitiation for our sins."—1 JOHN iv. 10.

"WHAT necessity was there, in the plan of salvation, that the Son should be sent to be the propitiation?" (p. 96).

2. The relation between God and the law. God is law-giver, law-administrator, and supreme Ruler over His reasoning and unreasoning creatures. When we speak of the relation between Him and His rational creatures, the word law denotes the moral law. Sin is a transgression of the moral law, and thus commits the sinner for punishment to the hands of a righteous God, as protector of the law and of moral government. This fact supplies two reasons for the two characteristics which belong to the mediatorship of Jesus Christ.

(1) It implies that the Mediator had to receive the authority of the divine government in order to do the work which had to be done to release the

sinner from the penalty of the law which he has transgressed.

The punishing of the transgressor is the work of God, as supreme Lord; and the transgressor is in the immediate hands of a righteous God. No one, therefore, can go between the Ruler and the transgressor, to mediate, unless he receive authority from the Ruler to do so. There must be crown authority given for doing any work which has a direct and close connection with the honour of the throne. What work bears a closer relation to the glory of the throne of heaven than the opening of prison doors for rebels, there confined, and then letting them escape from a righteous penalty? Since the work is the opening of a prison, and "to proclaim liberty to the captives," the great Worker felt that it was needful for the Lord to send Him to do this (Isa. lxi. 1–3). Without such an authority, any mediation between the supreme Sovereign and the transgressor would, in itself, be disrespectful to the divine government. So Peter, in his sermon on the day of Pentecost, brings the name of God in again and again, in order to declare that all the work of the Lord Jesus is stamped with the authority of the Supreme Court.

(2) It implies that the Mediator had to become under the law Himself, in order to attain His purpose. We are taught in the Bible that the Son of God,

by coming under the law, humbled Himself to obey.[1] And He not only obeyed after humbling Himself; His becoming humble was in itself an act of obedience. He not only obeyed when He gave up His life; His death was in itself an act of obedience. His obedience was as essential to the propitiation as His personal greatness. Without an obedience as great of its kind as the Person of the Agent, the Person could not be the propitiation. Obedience was essential to the propitiation because of the moral law; and a commandment was necessary, from the nature of things, to make obedience possible. It was as impossible to obey without a commandment as it was to have the propitiation without obedience, and the commandment is implied in the sending.

Although Jesus Christ does not use the word "propitiation" even once in His discourses and conversations, one of the ideas essential to the propitiation is contained in one expression which He was fond of using, "The Father which sent me."[2] We have the same idea in the words "My Father's commandments"[3] and "the work which thou hast given me to do."[4] Every man's death is an act of obedience; that is, when men die in the ordinary course of nature, it is in obedience to the command of God. "None dieth to himself";

[1] Eph. ii. 8.
[2] John v. 37.
[3] John xv. 10.
[4] John xvii. 4.

but it was necessary that an infinite Person should die, so that the obedience might be an act of humiliation; and the combination of three things—a divine Person, the death of the cross, and perfect obedience—makes a meritorious humiliation. These three are one propitiation. By taking the sending as involving a commandment, the three New Testament verses in which the word "propitiation" is used, are seen to stand specially related to one another.

1 John ii. 2, "He is the propitiation," refers to the Person only: to the merits of a Person wiping away the deserts of sin. Rom. iii. 25, "Whom God set forth to be a propitiation, through faith, by his blood," refers to the Person in His *sufferings* and *death*, as one whom God showed openly as such. 1 John iv. 10, "He . . . sent his Son to be the propitiation," refers to the Person in His *obedience*, as wiping away the evil deserts of disobedience, and becoming the source of a new life of obedience in those who have been disobedient, "that we might live through him." By connecting the three verses, the essentials of the propitiation are seen to be made up of a Person, of sufferings, and of obedience. The three are equally clear in the passage in Matt. xx. 28, already referred to, and spoken by the Son of God Himself. Christ came "to minister" by obeying, and "to give his life," that is, Him-

self, "a ransom for many," by suffering and dying.

The sending, therefore, implies (1) divine *authority* (which was necessary to the attaining of the *purpose* of the propitiation—the releasing of transgressors from their merited penalty), and (2) a divine *commandment* (which was demanded by the *nature* of the propitiation, as containing the obedience of a divine Person). The sending was necessary inasmuch as propitiation to God would be impossible without it, *i.e.* without its second implication; and it was necessary inasmuch as setting sinners free would be impossible without it, *i.e.* without its first implication. The nature and the purpose of propitiation are so intertwined, so to speak, in the sending, that as surely as there is a propitiation, sinners will be saved by it. The two ideas involved in the sending constitute what is meant by an office. Among men, everyone receives office by obedience to the will of others; and office itself implies work intrusted in virtue of the authority of those who have chosen the official. But the Mediator is different from everybody else in this also—that He not only obeyed by accepting office, but that obedience was part of His office.

These two aspects of the sending reconcile two verses which seem to contradict one another. In Phil. ii. 7, 8, the work of the Lord Jesus is described

as that of obedience in a state of *humiliation*. In Heb. v. 4, 5, the priesthood is described as being in itself an honour, and Christ, it is said, was "glorified"—not after finishing His work—"to be made a high priest," by Him "that spake unto him, Thou art my Son." How can the same work be a humiliation and an act of obedience, and at the same time an honour and a glory? If the *nature* of the propitiation be considered, it was a humiliation for a divine Person to obey a commandment; if the *purpose* of the propitiation is considered, to receive such a trust as that of reconciling God and sinners was both honour and glory for anyone clothed with human nature. The characteristic which is peculiar to Christ Himself is peculiar to the sending of Him to the world. As the Person includes in personal union infinity and finitude, so does His mission include the union of a commandment, to obey which was humiliation, and of an authority to receive which was both honour and glory.

The questions on the *sending* asked in Chapter XI. may be summed up in the following two: (1) what connection was there between the sending and the *nature* of the propitiation? and (2) what connection was there between the sending and the *purpose* of the propitiation? It has been shown that there is a necessary connection in both cases: in

the first case because obedience is essential to the propitiation; in the second, because setting transgressors free from the condemnation of the law was one of its purposes. Let one or the other of these results be applied to the previous questions, and the proper answers will at once become apparent. For example, "If it (the sending) could add nothing to the value of the propitiation, what necessity was there for it?" (see p. 97). Only remember that the propitiation includes obedience as well as a Person, and it will be seen that sending the Person was as necessary to His becoming the propitiation as a commandment is necessary to obedience; and since the sending is essential to the propitiation, it can add nothing to it.

Again: "Why could not Jesus Christ die for the ungodly, as Paul was prisoner for the Gentiles, from love, without the sending of His Father?" St. Paul's imprisonment was not a voluntary act to release the Gentiles from the hands of a moral law, which laid hold of their persons, while that was one of the purposes of the death of the Mediator. And though St. Paul was not imprisoned in virtue of a commission, he preached to the Gentiles a way of escape in obedience to Him who said unto him, "Depart: for I will send thee forth far hence unto the Gentiles." The other questions may be answered in a similar way.

XIV

THE ATONEMENT AND THE PRIESTLY OFFICE

"He . . . *sent* his Son to be the propitiation for our sins."—1 JOHN iv. 10.

THE fact that the sending was God's own act ensured His satisfaction with the propitiatory work of the Son. It is difficult to show the connection which exists between the sending and the satisfaction, without borrowing an illustration; and it is difficult to use an illustration without concealing the actual truth from the mind. When the reader has marked well the figure in the following illustration, let him try to mark the thought which lights its eyes. If it be "a ladder set up on the earth," let not the angel tarry on the lowest round, but let him climb from step to step until he reaches heaven, and let him remain there.

Suppose one man owes another man a sum of money which he has borrowed from him. Suppose that he has no money to make repayment, but that he has property—a house or land—which is worth as much as the sum he owes, or, indeed, worth

more than he owes. The creditor could ask for the hard cash, decidedly refusing value *in its stead.* It would not be necessary for the debtor to ask the creditor whether he would accept money; but it would be imperatively necessary for him to ask whether he would accept its equivalent *in its stead.* We can imagine circumstances which would compel the creditor to choose money rather than property of far greater value, and to press for the former and refuse the latter. He would be under no obligation to accept value *instead of* the money; and the greater value of the offered property would not make it certain that the creditor would accept it *instead of* the money owing.

Note that there is every uncertainty concerning *the willingness* of the creditor in the illustration, made evident from the import of the words "instead of"; and this fact is the soul of the illustration. Let us ascend to God.

What He originally demands is men's compliance with the spirit and commandments of His law; in view of their disobedience, what He originally punishes is "the soul that sinneth."[1] It is quite unnecessary to ask whether He would be satisfied with the perfect obedience of man, and whether the righteousness of His nature would be satisfied with the infliction of the merited punishment on

[1] Ezek. xviii. 4.

the disobedient. But here is a Person infinitely greater than the persons of those who stand condemned, and He has given obedience which is infinitely greater, owing to the greatness of His Person, than the obedience which they owe. He offers Himself in His obedience *in their stead.* The question is not, Was God pleased with His Son as His only begotten? because He always was so, and will ever be so, of necessity. Nor, Was God pleased with the spotless life of His Son when on earth? He could not be otherwise, without being unholy Himself. But the question is, Will He accept, with satisfaction, the Person of His Son as the propitiation *instead of* the persons who were in the power of His law. To say the propitiation possesses infinite value is no answer to the question; because He *can demand* "the soul that sinneth," and refuse *more than its value* in its stead—He can, so far as reasons, which arise from the nature of things, are concerned. If there are any obligations of another kind they are incurred by the mercifulness of His own nature.

Christ's Suretiship gives rise to a question which was never asked before with reference to God: "Will He be willing?" The answer is, God has *sent* His Son to be the propitiation, and the sending has made God's satisfaction with the propitiation so sure that He could not be dissatisfied

without denying Himself. It was the great Creditor Himself who sent His Son to be *instead of*; therefore, God's satisfaction after the completion of the Son's work has been secured before it was ever begun, in the fact of His being sent to accomplish it. As surely, therefore, as Christ has died for the ungodly, so surely was the Father satisfied with His sacrifice, and will the ungodly be saved by faith in Him.

1. It was on the basis of the relation between the sending and the satisfaction that sinners were received into heaven before the propitiation was offered. A sinner under the old dispensation might have conversed thus with himself: "Will I be saved? Is there not some reason why I should hesitate about the validity of salvation? I am exhorted to trust in someone who is to come, who will be a Prophet like unto Moses, a Priest like unto Melchizedek and Aaron, and a King like unto David. I am promised some country better than Canaan in virtue of what He will do. Though He has not yet appeared, I am asked to trust Him as if He had come. I will believe that He will come, on the evidence of the word of my God. But what assurance have I that His work will give *satisfaction*? Though He should come, if His work be unsatisfactory, I feel somewhat uncertain whether I shall *remain* in the better country after I have reached

there." God replies, "Fear not! Not only do I know that He will come, but what is more, I Myself will send Him. He is 'My chosen, in whom my soul delighteth.'[1] It is because I am well pleased in My Son that I send Him; and by My sending Him I assure thee that I will have perfect satisfaction in His work as Servant. It is I, the Lord, who will anoint and send Him; therefore I was pleased, am pleased, and ever shall be pleased in Him."

Since God's satisfaction was assured by the fact of the sending, there was no doubt about the salvation of believers before Christ came, no more than there is now after His death and resurrection. The important matter for the apostles, therefore, was to proclaim the fact of His resurrection, as an actual proof of God's satisfaction with His work. The counterpart of the resurrection in the mouth of the apostles, was the mission, or sending, in the mouth of the prophets, and in the mouth of Christ Himself, *before His death*, proving that God would be satisfied with His work. Satisfaction is a feeling; sending and resurrection are acts which showed, and, by showing, proved God's perfect satisfaction with the mediatorial work of His Son. He was sent into the world, and was taken up from the world; in both acts God still says, from the heavens which were opened, "This is my beloved Son, in

[1] Isa. xlii. 1.

whom I am well pleased."[1] In this He speaks of the work which He accomplished in the world, in the interval between the sending and the resurrection.

2. It was on the relation between His sending and God's satisfaction that the mind of the Lord Jesus was fixed when accomplishing His work. His favourite expression was, "The Father that sent me," and from that we see it was the fondest subject of His meditation. Twice the Father said of the Son, "In whom I am well pleased"; many times did the Son say of the Father, "He that sent me." The extent of the satisfaction is to be measured by the greatness of the glory to which He was exalted after He had finished His work. That glory was the glory which He had as Son with the Father before the world was. It was "now," after finishing His work, that Jesus asked for its possession. On what does Jesus base His expectation of such glory as a result of His work? "O Father, glorify thou me"—*Me*, "whom thou *didst send*, even Jesus Christ." "Glorify thou me, O Father, now," "for I have accomplished the work—the work which *thou* hast given me to do" (John xvii. 4, 5). On His mission Christ based His prayer to be glorified; and as surely as He was sent He was glorified too.

3. On the relation between the sending and the

[1] Matt. iii. 17.

satisfaction rests the assurance of the salvation of all believers. God so loved that He gave His Son; and He *gave* His Son "that whosoever believeth on him should not perish, but have everlasting life." The satisfaction of God in the Son as the propitiation, is a satisfaction in everyone united with Him for His sake. Therefore, the mission which secures the first, of necessity secures the second also. Consequently, to say that the propitiation makes the salvation of all possible, is to speak amiss. The truth is, we should imagine, that the loss of all outside of Christ is *certain*, and that the salvation of all in Christ is *certain*. And the foundations of that certainty are the words, from the lips of the Son of God Himself, "Verily, verily, I say unto you."

XV

THE ATONEMENT AND THE PRIESTLY OFFICE

"If any man sin we have an *Advocate* . . . and he is the *propitiation*."—1 JOHN ii. 1, 2.

WE must distinguish between the intercession of Jesus Christ in heaven and His prayers here on earth. They must not be separated, they cannot be separated, because of the perfect unity of His Person, and because a close, necessary, and inseparable connection exists between all His work on earth and all His work in heaven, which makes one whole of all that He does. But though the parts of His work cannot be separated, they can, and ought to be, distinguished. Much may be learnt of His intercession in heaven from the prayers which He uttered on earth, especially from His prayer in John xvii.; and quite as much may be learnt by noting the difference between them as by marking their similarity. The greatest difference between them—the most important difference, and the one which is at the root of every other difference—is that *His prayers here were those of*

one in a state of humiliation; and that His intercession there is the intercession of one in a state of exaltation.

The late Dr. Trench, Archbishop of Dublin, in his book on *The Synonyms of the New Testament*,[1] points out that a different word is used in the New Testament to express *Christ's* asking in prayer while here on earth, from that which is used of *men's* asking in prayer. The following are examples of the word "ask" when used of men praying:—

"*Ask*, and it shall be given you" (Matt. vii. 7).

"Whatsoever ye shall *ask* in prayer" (Matt. xxi. 22).

"If ye shall *ask* anything in my name" (John xiv. 13, 14).

"Let him *ask* of God" (Jas. i. 5).

"Let Him *ask* in faith" (Jas. i. 6).

"Whatsoever we *ask* we receive of him" (1 John iii. 22).

The word used in these verses is the same as that which is used of the lame man "at the door of the temple which is called Beautiful" *asking* alms (Acts iii. 2).

Jesus Christ used another word, different in meaning, when He spoke of Himself *asking*, in the following passages:—

[1] Pp. 140–143 of the 1865 edition.—D. E. J.

"I will *pray* the Father" (John xiv. 16).

"I *pray* for them: I *pray* not for the world" (John xvii. 9).

"I *pray* not that thou shouldest take them" (John xvii. 15).

"Neither for these only do I *pray*" (John xvii. 20).

This word denotes the request[1] of one person made to another with whom he is co-equal. So far we are helped by the late Archbishop Trench.

But although two different words are used in the two groups of passages above for Christ's *requests of God* and men's *asking of God* (and the difference in meaning runs through the New Testament, without any difficulty of application, except in one verse;[2] and even the exception, as Trench points out, "constitutes no true exception," although "the verse is difficult") much difficulty arises, seemingly at least, in another case of which Trench takes no notice; that is, in the use of the two words when *men* are spoken of as *asking one another*. The difficulty lies in the fact that the two words are used on one and the same occasion. The only way of explaining them consistently with the distinction made by

[1] The R.V. gives the marginal rendering of "make request" in each of the above passages.—D. E. J.

[2] 1 John v. 16.

Trench, is to suppose that men "ask" in both senses on these occasions. If this view be correct, the lame man had been laid at the door of the temple, according to Acts iii. 2, to "ask" alms humbly, and to appeal to the compassion "of them that entered into the temple." But, according to Acts iii. 3, he requested [1] alms of Peter and John, in the manner expressed by the word used in the second group of passages above quoted; just as many a beggar makes his appeal at first in a low and humble tone, but afterwards raises his voice, and before he finishes boldly requests as if he had a claim to what he asks. If our explanation is correct, it shows that nineteen hundred years have by no means lessened the evils of begging nor changed the habits of beggars.

There is another instance quite as striking as this. According to Matt. xxvii. 58, Mark xv. 43, and Luke xxiii. 52, Joseph of Arimathæa "asked" Pilate "for the body of Jesus," in the manner expressed by the first word; though he was "a rich man," and "a councillor of honourable estate,"—a member of the Jewish Senate,—he "asked" the governor, as one superior to himself, in a humble manner and voice. But according to John xix. 38 he *requested* the same thing, in the sense of the

[1] The R.V. rendering, "asked to receive," expresses the bold importunity of the beggar.—D. E. J.

second word.[1] Is it not possible for both to be true? He might ask Pilate as one superior to himself, recognising that Pilate represented the Roman authority over the Jewish nation; and he might make the request as of an *equal*, claiming for himself that he was a member of the Jewish Senate, and that the authority of the Sanhedrim in the religious affairs of the nation was as great as the authority of the governor in political or civil matters. The Jews considered it contrary to the requirements of their religion to leave dead bodies on the cross over the Sabbath; consequently the breaking of the legs of the two thieves and the removing of the body of Jesus from the cross were acts with a religious import. Joseph of Arimathæa, therefore, asked, as one making a request of his equal, with boldness and authority.

Let us now return and compare the two words as they distinguish our prayer to God from Christ's prayers to God. The distinction points to there being an element in the prayers of man which was not in the prayers of Jesus Christ, even in the lowest state which He ever reached. If man were as holy as an angel he would only be a holy *creature*; and because he would be a holy *creature* only he

[1] The author does not seem to have noticed, or he thought it unnecessary to point out, that Mark says "he boldly went in," an idea included in the word used by John. It seems to strengthen his remarks.—D. E. J.

could never do *more* than his duty. If he could never do *more* than his duty, he could never deserve, even by perfect obedience, the least blessing at the hands of God. Being unworthy because he is a creature, he would *feel* his unworthiness, because he would be holy. His feeling of unworthiness would make him humbly seek the blessings of which he stood in need ; and that same feeling of unworthiness before God, would itself make all his prayers acts of worship to God.

But Jesus was an infinite Person even in the lowest state of His humiliation, having neither the evil merits of the sinner nor the unworthiness of the creature in His nature. It was, therefore, impossible for Him to entertain a feeling of unworthiness before His Father, without denying Himself. So that although He gave thanks and prayed, the feeling of unworthiness, which is essential to worship, was never in His prayers. Although He humbled Himself as far as it was possible for an infinite Person to descend, there was a yet lower state to which He could not descend — the state of being unworthy of that for which He prayed to His Father. This argument is confirmed (1) by the fact that the word used to denote His " asking " implies His co-equality with His Father, and is a word which is not used of men's " asking " God ; and (2) by the fact that He is nowhere said to worship

God, while it is frequently said that He is worshipped by others. If this argument contains a fallacy, it lies in the assertion that a feeling of unworthiness is essential to worship.

Further: the difference between Christ's requests on earth and His requests in heaven is parallel to the difference which exists between the depth of the humiliation and the height of the exaltation of an infinite Person. The state of His humiliation is described by Himself in the words, "The Father is greater than I" (John xiv. 28). In His exaltation He was glorified as Mediator, as God-man, with the glory which He had "before the world was." In his humiliation the Mediator was lower than the Father; in His exaltation the Mediator was co-equal with the Father, crowned by Him, and made to sit down on the highest throne of heaven, Lord of all. When here, He stood serving in a state of inferiority; there, He sits down, "on an equality with" the Most High.

1. Because of this difference, He asked here in prayer for blessings for which He did not ask after entering there. He asked, in His great prayer in John xvii. 1, "Glorify thy Son," and in verse 5 He asked, "O Father, glorify thou me with thine own self." In His humiliation, He had emptied Himself of that glory; and it was fitting that He should then ask for it. But when He came to enjoy it

in such a degree that there was no more to be desired nor possible, even to Jesus Himself, He no longer asks for it. Even His exaltation is an answer to the prayers of His humiliation. How much more then will the supplications of His exalted state be answered? It was in His state of humiliation that He prayed, "Father, glorify thy name," and "there came . . . a voice out of heaven saying, I have both glorified it, and will glorify it again" (John xii. 28). If this prayer was fully answered in His exaltation, much more, being exalted, will His intercession, for the glorifying of those who are in Him, and for whose sakes He humbled Himself, prove effectual.

2. Because of this difference He now asks for the blessings which He here sought for His people, with greater dignity and power than He ever asked for them before. The state of *humiliation* in which the Person of the Saviour was while here, imparted the quality of humility to all His deeds and prayers on earth. Similarly His exaltation has imparted the quality of glory even to His work of making intercession for us in heaven. His intercession now bears a crown. The difference between the depth of His humiliation and the height of His exaltation has stamped a corresponding difference between His prayer, "Father, forgive them," when suffering the cross under the crown of thorns, and His prayer,

"Father, forgive them," when on the throne, under the crown whose pearls are composed of the most magnificent glory of the Godhead.

"Remember thy pure words of grace,
Remember Calvary;
Remember all Thy dying groans,
O Lord! remember me.

Thou wondrous Advocate with God!
I yield myself to Thee;
While Thou art sitting on Thy throne,
O Lord! remember me."

R. BURNHAM.

XVI

THE ATONEMENT AND THE PRIESTLY OFFICE

"We have an *Advocate* . . . and he is the *propitiation*."—1 JOHN ii. 1, 2.

THE intercession of Jesus Christ in heaven must be distinguished from the intercession of the Holy Spirit. The word "Advocate," used in the above verse as a name for Christ, is used as a name for the Holy Spirit in John xiv. 16, 26, xv. 26, xvi. 7, but is rendered in those passages "Comforter." In Rom. viii. 26, 27, it is said that "the Spirit Himself maketh intercession for us," and, "for the saints"; and in viii. 34, "Christ Jesus who died . . . maketh intercession for us." These examples prove that there are some points in common between the intercession of the Son and that of the Spirit. But, in the light of other Bible passages, it is clear that the intercessions themselves differ, and that the difference is due to the difference there is between the intercessors.

The difference between the intercession of Christ

and the intercession of the Spirit rests on (1) *The difference between the relation of the Son and humanity in the Person of Christ, and the relation of the Spirit and humanity in the person of the Christian.*

The nature of the relation of the Son and humanity is such that Jesus Christ is One Person, and not two Persons joined together. What is meant by saying that Jesus Christ is One Person is, that He is so incomplex a being that He possesses all the attributes of God and all the attributes of man, in all that He is. When the expression "Person of Christ" is used, the word Person is a treasury containing within it the truth of all those verses from the "In the beginning," of *The Book of Genesis*, to the "Amen" of *The Revelation of St. John*, in which divine attributes and works, and human weaknesses and sufferings, are attributed to Him. An example of the same fact may be found in the person of any ordinary man. Though man is made up of two parts of so different a nature as body and soul, he is but one person. That is acknowledged when the most spiritual acts of the soul and the most carnal acts of the body are attributed to him. By giving him the name person we imply that he does things himself—things which distinguish him from other individuals and their doings—and that he possesses such a unity as makes the

doings of every part of him peculiarly his, in all that he is.

The unity of the Divine Essence implies the same truth. The various attributes in that Essence are active; there is but one God, nevertheless. He inflicts penalties, not of grace, but for righteousness' sake. Yet, it is *God* who inflicts the penalties, and He is as gracious as He is righteous. It is He Himself, not one of His attributes. He forgives, not because of righteousness, but of grace. Yet it is *God* who forgives—He who is as righteous as He is gracious. It is He Himself, and not one of His attributes. As the singleness of the Eternal Essence accords with the meaning of the words, "There is one God,"[1] so the difference between the names and the doings of any one of the three proves that a corresponding difference exists in that Essence, which justifies the expression that there are three divine Persons. It would be as correct to say that God is Gods, because He has in His nature attributes so different from one another as righteousness and grace, or that man is two men, because he is made up of two parts so different as soul and body, as to say that Jesus is two Persons, because of the infinite difference between His divinity and His humanity. Though the Son is

[1] The Welsh of 1 Tim. ii. 5 is, "There is but one God."—D. E. J.

said to be "the express image of His Person,"[1] that is, of the Father, the Bible nowhere calls Christ Himself a Person. Although the expression contains a great biblical truth, indeed the greatest truth within the Bible, the expression itself is not biblical.[2]

What, then, is the biblical expression? What is the word taught us by the Holy Spirit, which sets forth the great truth of the Person of Christ? The word is "He." He is God, Man—He, not They.

When speaking of Himself, He said, "It is I," not "It is We." When the celestial hosts address Him, they say, "Worthy art *thou* to take the book and to open the seals thereof, for *thou* wast slain."[3] When the Spirit spoke of Him, He used "He" or

[1] Heb. i. 3. The expression is rendered "the very image of His substance" in the R.V.—D. E. J.

[2] The reader may be puzzled by this assertion in the face of 2 Cor. ii. 10, where the A.V. and R.V. give the phrase, "in the Person of Christ." The matter will become clear enough to him, however, when we explain that the author wrote for Welsh readers, and that the above phrase is rendered "in the sight of Christ" in the Welsh Testament. The A.V. gives the Welsh rendering in the margin, and the R.V. suggests, in the margin, the reading, "in the presence of Christ." The Welsh rendering is the one adopted by Calvin; and the author, presumably, accepted it without hesitation. It was nothing to the point, therefore, to trouble his readers with a reference to it. The word rendered "person" is rendered "face" in Matt. vi. 6, 7, xvii. 2, 6 (R.V.), etc.; and "before" in 2 Cor. viii. 24 (A.V.).—D. E. J.

[3] Rev. v. 9.

"He who." The word "He," or the word "Person," shows that He, in all that He is, acts in the deeds of every part, whether it be His body, His soul, or His divinity. The Lord Jesus Christ is one Person. The Holy Spirit and the Christian are two persons united. The union is a close one; yet it is only a union, and not a unity. It is so close that some verses attribute to the Holy Spirit the acts and feelings of the Christian. The usage is due to the fact that those acts and feelings spring from the work of the Holy Spirit on his heart, and are the joint products of the Holy Spirit and his heart. The following passages are examples of the usage:—

"The Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). It is the Holy Spirit himself that groans, but in the groan which comes from the Christian's heart.

"God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. iv. 6). It is the Spirit that cries; but He would never cry, "Abba, Father," but from the depth of "our hearts," and not from them only, but through them also. The Spirit must have the heart of a creature from which to raise the cry, "Abba, Father," to the ears of God.

"The Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10). As an infinite God

the Spirit does not search, because the deepest things are, of necessity, eternally known to the Omniscient —but in the work of the Omniscient Spirit on the holy men to whom God revealed the doctrines of the gospel, spiritual researches were connected with the enlightening of their minds. "But unto us God *revealed* them through the Spirit: for the Spirit *searcheth* . . . we received . . . the Spirit which is of God" (1 Cor. ii. 10–12).

But though the acts and feelings of a Christian under the Spirit's influence are attributed to the Spirit Himself, *all* the attributes of the Spirit are never, on the other hand, attributed to any Christian. All the attributes of God were attributes of Jesus of Nazareth, because He was in Himself *one Person*; but *all* the attributes of the Holy Spirit are not attributes of a Christian, because these are *two* persons, though, indeed, very closely connected. What reason is there for laying emphasis on the word "*all*" in the above sentence? God possesses communicable and incommunicable attributes. It is a mistake to think that the line between them is the same as, or that it runs parallel with, the line which distinguishes the natural and moral attributes of God. God imparts power and knowledge to man as well as holiness and goodness; and although He does not impart *omni*potence and *omni*science, neither does He impart *infinite* holiness and good-

ness. These attributes are communicable in essence, but incommunicable in degree. But God has one attribute which is incommunicable in essence, namely, *His independence of everyone and everything outside of Himself*. God could have made a creature of a kind that would have no need to depend on any other *creature* ; but it was impossible for Him to make a creature so self-contained, that He would not need to depend on Him as His *Creator* for every moment of His continued existence.

Let us now consider the humanity of the Son, and of the spiritual man, in their relation to this attribute of absoluteness or independence. It is impossible for the Holy Spirit to impart His own divine independence (absoluteness) to anyone, although He can, and does, impart His own spiritual nature to many. Every Christian will ever be dependent on the Spirit, while the Spirit is not dependent on anything or anybody. But, although God was never able to impart His own independence (absolute nature) to any person, He was able, by the Word becoming flesh, to impart to humanity, in the unity of the Person of the Son, the independence which was to the Son a glory with the Father before the world was. The God-man is independent as the Godhead is independent. Dependence on others is a *necessity* in man ; but it was a humiliation for the Son to become dependent,

although He was man. It was of the essence of the infinite humiliation of the Son that He not only became man, but that as God-man he became dependent on others—on Mary, on the women, on the disciples, and on His Father—for the necessaries and the comforts of life, being, as He was, independent by nature. Jesus of Nazareth, then, possesses at this moment divine independence, because He is but *one* personality. No Christian has that independence, or shall have it, even though the Spirit of God fill his heart with His glory, because the Holy Spirit and the spirit of the Christian will ever be *two* personalities.

This truth marks out the line which distinguishes the sacrifice of the Son from the sacrifice of the Christian. Jesus Christ is the sacrifice, "he is the propitiation," He is the gift. His divinity is not the altar, because the divinity is in the sacrifice itself. The comparison which makes the humanity of Christ the sacrifice and His divinity the altar, divides Him into two Persons. The Christian has also to present his body, "a living sacrifice, holy, acceptable to God";[1] he is to give himself to God. But the above comparison, which is inappropriate in reference to the sacrifice of Christ, is appropriate as applied to the sacrifice of the Christian. We may take the Christian as the sacrifice, and the Holy

[1] Rom. xii. 1.

Spirit as the altar which consecrates the gift, because the Christian and the Spirit are two. No one need hesitate as to the answer he ought to give, if asked, "Whether is greater, the gift or the altar that sanctifieth the gift?"[1] We have biblical grounds for taking the Holy Spirit to be the altar, in the words, "That the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost" (Rom. xv. 16). In what way does the Holy Spirit sanctify, if not as "the altar . . . sanctifieth the gift"?

This truth supplies the reason why the angels *worship* the Son, "Let all the angels of God worship Him" (Heb. i. 6); but only render *service* to the Christian, "Are they not ministering spirits, sent forth to do service," etc. Since the Spirit and the Christian are two persons, no angel can worship a Christian, without being guilty of idolatry, even though he be perfect, and though the Spirit abides in him.[2] But when the Son lies as a babe in the arms of His mother in Bethlehem, the unity of His Person made it incumbent on the angels to fall down and worship Him.

This difference brings to light the line which distinguishes the intercession of the Son from that of

[1] Matt. xxiii. 19.

[2] Though not directly bearing on the point, the reader's mind will, doubtless, run to Rev. xxii. 8.—D. E. J.

the Spirit. The Spirit, *as God*, "maketh intercession for us," by engendering within our spirits holy desires. But the Advocate is neither the divinity nor the humanity of the Son, but He Himself, the *God-man*, in the glorious simplicity of His Person—He Himself, in all that He is, with all His heart, and all His strength, in the highest state of His exaltation. The effects of the union between the Spirit and humanity will be visible for ever in the grand spectacle of an innumerable host from here below, bowing before the throne. But the unity of the Son and humanity will be seen in *One* infinitely greater than the whole multitude, sitting upon the throne. His appearance now before God for us is not the appearance of His body or of His humanity, but the appearance of His divine Person; and the *appearance* of one so great and wonderful as He is, for us, is a power in itself. To the same extent as "he is the propitiation," He is "an Advocate" too.

XVII

THE ATONEMENT AND THE PRIESTLY OFFICE

"We have an *Advocate* . . . and he is the *propitiation.*"—1 JOHN ii. 1, 2.

The difference between the intercession of Christ and the intercession of the Spirit rests on (2) *The characteristic which distinguishes all the works of the Son from all the works of the Spirit.*

The general characteristic of the work of the Son is revealed by Himself in the words, " for many " (= " instead of many "), Matt. xx. 28. These words were spoken with special reference to the work of the propitiation. As a building has the three dimensions of length, breadth, and height, which are joined together by the corner - stone — the stone which bears the weight of the building and regulates its parts—so are the three offices of Jesus Christ, those of Prophet, Priest, and King, made one whole by the propitiation, which regulates their dimensions, and is the basis of their administration. If " in the place of " is, therefore, the characteristic of the propitiation, *instead of* is the characteristic of the

work of all the mediatorial offices which are based thereon. The general characteristic of the whole work of the Spirit has been made clear by Christ in the words, "and shall be in you" (John xiv. 17). Jesus speaks, in this verse, of the Spirit as Comforter or Advocate, and we at once gather from it that the Spirit "maketh intercession for us,"[1] that is, on our behalf, when He "maketh intercession" within us. It was the Son, as Prophet, who revealed to us that "instead of" was the characteristic of His own work, and "in" or "within" the characteristic of the work of the Spirit. And the Spirit "hath set his seal to this, that the" Son "is true,"[2] by prompting the minds of Matthew and John to record both truths in their account of His life.

The Son, as Mediator, stands and acts *instead of*; but instead of whom? "Instead of many," says Matt. xx. 28; instead of sinners. John v. 22, 23 says, "He hath given all judgment unto the Son, that all may honour the Son, even as they honour the Father"; and in Rev. v. 6 we have, "I saw in the midst of the throne . . . a Lamb standing." Both quotations imply that He is *instead of* God also. He takes the place of the Law-giver and of the prisoner too; He is instead of a perfect, infinite Being, and instead of defiled, guilty, finite persons as well. He represents the farthest extremes, filling up the

[1] Rom. viii. 26. [2] John iii. 33.

infinite space between them with his own merits. As Advocate He appears for us, not only in the sense of being *on our behalf*, but also in the sense of being *in our stead*; because, if instead of anyone, instead of whom but ourselves?

It is interesting to ask, Could man discover one revealed truth by reasoning from another revealed truth? We know, from the present condition of the heathen, how we would stand in the matter of religious knowledge had we no revelation at all. We also know, by self-examination and by comparing our own knowledge and that of the heathen, how indebted we are to the Spirit of God for revealing the gospel to us in its entirety.

But suppose that the Spirit had revealed to us, through His Word, half the number of truths which He has revealed, could we discover, by the light of reason, the other half. Or, suppose that He had revealed three-fourths of what has been revealed, could we, on the basis of that proposition, correctly reason out the remaining fourth? We answer, No. Divine revelation begins where reason ends. The fact that that fourth has been revealed is in itself a proof that we could not reason it out correctly. Miracles were wrought, not to take the place of the common laws of nature, but where these were inadequate. Revelation was a miracle wrought on the spirits of the apostles by the Spirit of God, just as

healing diseases was a miracle wrought by the Son of God on the bodies of men; only the former is of a higher order by as much as spirit is superior to body. It would be waste of miracles to work them, if the same purpose could be attained by the ordinary laws of nature. It would, likewise, be waste of revelation to have recourse to it, if man, by the power of his reason, could discover divine truths.

Suppose, now, that our Bibles declared to us these three truths, as they do—

1. That Jesus Christ is both God and man.

2. That, as Mediator, He is instead of God and instead of man.

3. That He has been in a state of humiliation, and that afterwards He ascended into a state of exaltation.

Here we have three-fourths of the revelation on this matter. The conclusion which we should be likely to draw from these three truths would be, that He acted instead of man *only* in His humiliation, and instead of God *only* in His exaltation, and that the line which separates His humiliation from His exaltation, separates, at the same time, His work instead of man from His work instead of God. But when this conclusion is brought "to the teaching and to the testimony,"[1] we at once see that it is wrong. Jesus, we find, acted instead of His Father

[1] Isa. viii. 20 (R.V. margin).

as well as instead of sinners while in His state of humiliation, and instead of sinners as well as instead of God in His state of exaltation. Although a line separates His humiliation from His exaltation, His acts instead of God and man are interwoven in the two states. The miracles wrought by Him, when here below, were, doubtless, divine acts, which God wrought through Him; but it is also true that Matthew (viii. 17) quotes from the prophecy of Isaiah (liii. 4) the words, "Himself took our infirmities, and bare our diseases," and applies them to His miracles. Was not every miracle on the bodies of men, in the light of this verse, of a propitiatory character? and was not this the great characteristic which distinguished the miracles of Christ from those of everyone else? He stood *instead of* the sick, and took their weaknesses and diseases, and made them His own; and He stood *instead of* God, at the same time, and secured health for the sick, by imputing their sickness to Another. Besides, He says, in Matt. ix. 6, that He has "power on earth to forgive sins." He forgave them, and proved by His miracle that He had forgiven them *instead of His Father*, and that "on earth," in His state of humiliation; and in heaven, "in the midst of the throne," He intercedes *instead of sinners*.

Although He had power on earth to forgive sins, which He sometimes used, He yet emptied Himself

of the glory of using it, when in the lowest depths of His humiliation, by praying, "Father, forgive them: for they know not what they do," instead of saying, "Thy sins are forgiven thee." But, in spite of this example of an appeal to His Father, the fact remains that He, while in "the form of a servant" and "under the law," forgave sins instead of God.

Analogous to His work of forgiving in His state of humiliation is His work of interceding instead of sinners in His state of exaltation. He is now instead of God "in the midst of the throne," where the foot of man or of angel never trod, "dwelling in the light unapproachable; whom no man hath seen, nor can see."[1] He is there the propitiation. Though the emphasis in the sentence, "he is the propitiation," is to be on the word "he" — He Himself — and not on the word "is"; yet the expression implies the necessity of His being now, in heaven, the propitiation. As the propitiation, He is "instead of many" sinners; and the marvel is, that He is instead of the Godhead at the same time. He died once; but He will be the propitiation for ever. Since He is the propitiation in heaven, He must be an advocate there too; because the intercession is the voice of the propitiation. The voice of the propitiation is in power; the voice of the

[1] 1 Tim. vi. 16.

propitiation is in beauty;[1] the voice of the propitiation divides the flames of fire.

He intercedes instead of sinners, but in a place which not one of them will ever reach in the uncreated glory where God eternally dwells. The infinite space between God and the sinner is not one jot lessened, but the Person of the Son fills the place of both, and the space between.

"The Lamb, our Peace, took through the veil
The blood that did for sin atone;
The Friend and Brother of the frail
Now intercedes upon His throne."

(The late Rev. ROBERT OWEN, London, *trans.*)

[1] The word "beauty" is meant to express the combined ideas of "majesty" and "gracefulness."—D. E. J.

XVIII

THE ATONEMENT AND THE PRIESTLY OFFICE

"We have an *Advocate* . . . and he is the *propitiation*."—1 JOHN ii. 1, 2.

DR. JOHN OWEN, in his work on *The Person of Christ* (p. 261),[1] makes the following remarks on the intercession of Christ:—

"Upon supposition of the *obedience* of Christ in this life, and the *atonement* made by his blood for sin, with his exaltation thereon, there is nothing in any essential property of the nature of God—nothing in the eternal, unchangeable law of obedience—to hinder but that God might work all these things in us unto his own honour and glory, in the eternal salvation of the Church and the destruction of all its enemies, *without a continuance of the administration of the offices of Christ in heaven*, and all that sacred solemnity of worship wherewith it is accompanied."

[1] Goold's edition of the *Works of John Owen, D.D.*, vol. i.—D. E. J.

The administration of Christ's offices in heaven includes His intercession there. Dr. Owen, in the above passage, admits the necessity of the obedience, the death, and the exaltation of Christ to heaven, but he was of the opinion that the intercession there was not necessary to the salvation of sinners. His ground for believing the intercession unnecessary was, that the death of the Cross and the power of the Spirit of God are sufficiently effectual of themselves to accomplish all that is necessary. He did not try to prove from Scripture that there was no need of Christ's intercession. In the sentence immediately following the above passage, he says that this is so "certain and evident," that there is no need to prove it.[1] Why, then, according to his view, does He intercede, if there is no absolute necessity for it? His reply is, (1) God would have it so, *for the manifestation of His own glory* . . . (a) *unto the saints who departed this life under the Old Testament*, . . . (b) unto the *holy angels themselves*. . . . (2) This state of things is continued for the glory of Christ Himself. . . . (3) God hath respect herein unto those who *depart in the faith* . . . as the apostles and primitive Christians

[1] The passage runs, "These things being certain and evident, we may inquire thereon, whence it is that God hath ordered *the continuation of all these things* in heaven above, seeing these ends might have been accomplished without them, by immediate acts of divine power" (vol. i. pp. 261, 262).—D. E. J.

. . . and (4) unto *the faith of the Church militant* on the earth, (*a*) for the *encouragement of their faith*, . . . (*b*) that our faith may be *guided and directed in all our accesses unto God* in His holy worship."[1]

In his opinion, therefore, the intercession is only wisdom's scheme to impress God's glory on the minds of His moral creatures ; it was not demanded by any necessity. He felt that his views of the efficacy of Christ's death excluded there being any necessity for the intercession. These views were based on his opinion that Christ's death was the propitiation, and not Christ Himself, in and by His death.

These two expressions may, perhaps, appear to some so very similar in meaning that it might be thought hypercritical to draw a distinction between them. It should be remembered, at the same time, that on the difference between them depends the answer given to the question, Is the intercession of Christ in heaven necessary, or is it not ? Is not the important matter for us the fact that, "If any man sin, we have an Advocate with the Father," and not the question, was He essentially necessary to us as an Advocate ? It will probably be seen that

[1] We have quoted Dr. Owen's own words (vol. i. pp. 262–270) in preference to rendering the brief summary of the author, so that the reader may have every assurance of the author's fairness—his eminent characteristic.—D. E. J.

the fact and the necessity are too closely connected with each other for us to be able to separate them.

The Bible is the sole foundation and standard of our faith concerning the truths of the gospel. The true followers of Dr. Owen are those who search out and inquire what says the Spirit of God, and who believe that, all of that, and nothing but that, as he himself sought to do.[1] We shall profess jealousy for the divine inspiration of the Bible in vain against men like Dr. Colenso and others, unless we are prepared to believe every subject and branch of doctrine revealed therein, on the basis of its own testimony. Though we feel the most genuine regard for Dr. Owen as a man, a Christian, and a Puritan, and cherish the highest opinion of his powers as a theologian, and believe that the theological system which he defends is, in its main outlines, the one which the Spirit of God reveals in His word, it appears to us, nevertheless, that the words of the Bible lead us irresistibly to the conclusion, that the intercession of the Lord Jesus Christ in heaven is as necessary to the salvation of sinners as His death on the cross.

The question, however, is not, Is the intercession of Christ necessary to the salvation of men? but,

[1] Dr. Owen quotes Ps. cxi. 2, "The works of the Lord are great, sought out of all them that have pleasure therein," at the outset of his inquiry *re* the intercession.—D. E. J.

Is that necessity founded on the ordinance of God, or on the impossibility, in the nature of things, of men being saved without it? The idea of "necessity," in the Bible, has two shades of meaning. It is the context of the expression that explains which of the two meanings it has in the several passages where it occurs.

1. "It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these" (Heb. ix. 23).

What *necessity* was this? It was the necessity of "The law having a shadow of the good things to come," says Heb. x. 1. What law was that? "The law of a carnal commandment," is the reply of Heb. vii. 16; a law founded, not on the nature of God, but on His commandment. It was, therefore, necessary to cleanse—*necessary*, because God had commanded.

2. "Ye must be born anew" (John iii. 7).

What *necessity* was this? According to John iii. 3, it was a conditional necessity, "Except . . . he cannot."

The word "must" used in ver. 7, of the work of the Spirit, is the same as we also find used in ver. 14, of the work of the Son. "Even so must the Son of man be lifted up." Is it not natural to conclude that the meaning of this verse containing "must" simi-

larly is," Except He be lifted up, *He cannot* save whosoever believeth on Him"? The fact that the Son used the same word "must," in the same conversation, of His own work in giving His life instead of sinners, and of the work of the Spirit in bringing about their change of heart, and the fact that He explained "must," in the last connection, as being a paraphrase of "Except . . . he cannot," prove, we should think, that the necessity for the propitiation was such, that salvation would be impossible without it. And after He had been lifted up on the cross, it is said, in Acts iii. 21, that "the heaven must receive" Him; and, when "the heaven" had received Him, that "he must reign, till he hath put all his enemies under his feet," in 1 Cor. xv. 25.

3. In one connection the same word rendered "ought" and "must" is used in both of the meanings above mentioned. Yet the difference between them is evident. The woman of Samaria said, in John iv. 20, "Ye say, that in Jerusalem is the place where men ought to worship." What *ought* or *necessity* is this? "Jesus saith unto her . . . the hour cometh, when neither . . . in Jerusalem, shall ye worship the Father" (iv. 21). Jesus did not deny that men *ought* to worship in Jerusalem; but He testified that, at some future hour, it would not be necessary. He therefore showed that the

necessity was founded on a divine commandment. But, in iv. 24, He spoke of another necessity, "God is a Spirit: and they that worship him must worship in spirit and truth." This "must" is founded, not on a commandment from the lips of God, but on the spiritual nature of God. The *necessity* founded on a divine commandment may cease to exist, through being done away with by Him who gave the commandment. But the *necessity* which is founded on the spiritual nature of God cannot cease to exist, because its very essence is spirit. The contrast here between "in Jerusalem" and "in spirit and truth," together with the contrast between the "ought" and "must,"[1] shows that God had placed the *must of commandment* as an earthly type of the *eternal must*, which has its origin in His own nature. Here we have one "must" the type of another "must."

Let us now apply the light got from the above reflections to the verse first referred to. "It was necessary[2] therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these" (Heb. ix. 23). Although

[1] The original word is the same in both cases, and so is the Welsh rendering of it.—D. E. J.

[2] The reader may be interested to know that the same word in Welsh renders this phrase as renders the English "ought" and "must." The discussion may thus be better understood.—D. E. J.

necessity is only once *mentioned* in this verse, it is clearly intended twice. The whole of the first part of the verse is to be taken as a foreshadowing of the latter part. The "copies" show forth "the heavenly things"; and "these" show forth the "better sacrifices": and, according to analogy, the necessity mentioned in the former part is typical of the necessity understood in the latter part. According to the principle taught by the Son of God, in His conversation with the woman of Samaria, the *necessity* which the ceremonial law foreshadows is a *necessity* such as involves the impossibility of things being otherwise. Consequently, Christ's appearance before God for us is founded on a necessity which implies that neither could we be saved, nor "the heavenly things" be cleansed, by any other means.

We will now take two verses from the Bible which contain neither the word rendered "ought" and "must," in John iii. 3, 7, 14, iv. 20, nor the one rendered "it was necessary," in Heb. ix. 23, but which prove the same truth.

1. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. vii. 25).

Though the emphasis, in this verse, is on "*save to the uttermost*" and not on the word "*able*," yet

the verse shows not only that His "saving to the uttermost" depends on His intercession, but that His being "*able*" to save completely[1] depends on it also. His ability to save is not connected, in these words, with His obedience and death here below,—though that is taken for granted when He is said to be making intercession,—but on His intercession, which is something additional to His obedience and death. Nor is His ability to save connected here with the fact of His being in a state of exaltation, but with His active official life, as Priest, in that state. Therefore, even though Jesus did obey, die, and was exalted to heaven, He would have been unable, according to this verse, "to save to the uttermost them that draw near unto God through him," if He did not ever live "to make intercession for them." The inability of God is not weakness in any sense, but the outcome of an immovable might, of the pure and infinite righteousness of His nature. We are bound to believe that the *inability* to save completely without Christ's intercession arises from the fact that it is impossible in itself, just as "it is impossible for God to lie,"[2] and as He "cannot deny himself."[3]

[1] See the R.V. marginal rendering, which is exactly that of the Welsh.—D. E. J.

[2] Heb. vi. 18. [3] 2 Tim. ii. 13.

2. "For if, while we were yet enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Rom. v. 10).

By "his life" is here meant, His life after His resurrection, which implies the life which He "ever liveth to make intercession." The sinner's salvation implies his being "saved from the wrath of God,"[1] as well as his being "reconciled to God." From the nature of things, saving from wrath is an *essential* part of the work of saving sinners. The above verse shows that "his life" of making intercession is equally essential to the *plan* of salvation. Should anyone maintain that the death of Christ had accomplished all, so that His succeeding, active, official life is unnecessary, our contention would be, If that is true, then the sinner's salvation is completed when he is reconciled to God, even though he should, after being reconciled, be under His wrath. What value would anyone attach to such a salvation? It would be unworthy of the name. The greatness of the need for the intercession of Christ, in addition to His death, in the plan of salvation, is measured by the value of that part of man's salvation which consists in his being "saved from the wrath of God" as something additional to his being reconciled to God. But however

[1] Rom. v. 9.

great the necessity was, the Son of God amply satisfied it.

"Jesus is worthy to receive
Honour and power divine;
And blessings more than we can give,
Be, Lord, for ever Thine.

Let all that dwell above the sky,
And air and earth and seas,
Conspire to lift their glories high,
And speak Thine endless praise."

XIX

THE ATONEMENT AND THE PRIESTLY OFFICE

"We have an *Advocate* . . . and he is the *propitiation*."—1 JOHN ii. 1, 2.

"For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life."—ROM. v. 10.

IF the testimony of Scripture proves that the intercession of the Lord Jesus is necessary for the salvation of the sinner, the questions which next call for a reply are, What causes this necessity? Whence has it arisen? What is its nature? The doctrine of the intercession of Christ combines two truths: the one is the fact that He does intercede, and the other is His reason for interceding. The former is the superstructure, and the latter the foundation. The point to make clear is, how the quality of necessity belongs to both. The remarks of this chapter will be limited to pointing out the nature of the necessity attaching to the second, in order that whether there is or is not any necessity for the intercession itself, readers may clearly see that "the firm

foundation of" the intercession "standeth," of necessity, "having this seal,"[1] "he is the propitiation," and that the superstructure of the mediatorial offices cannot be shaken, because it has been founded upon this rock. The basis of the intercession is not that propitiation was made at some time, and that merit has belonged to it at some time, but that Jesus, at the very time "he maketh intercession," is the propitiation. We *have* an Advocate, because He *is* the propitiation.

The verse from the *Epistle to the Romans*, quoted above, shows and proves this. The verse preceding it (Rom. v. 9) explains that by being "reconciled to God," the apostle meant being justified before God, and that by "we shall be saved" he meant "saved from the wrath of God." The sinner's salvation from the wrath of God, in the end, means his *continuing* in a state of peace with God, or in a state of justification, to which he has been brought by faith. This is not all the connection which exists between the two acts, but it is all that is of importance to the truth which we are now endeavouring to explain. The apostle's argument in these words contains, at least, the following:—If reconciliation came where it did not previously exist, much more, having once been brought about, will it continue. Since salvation from wrath implies the continuance

[1] 2 Tim. ii. 19.

of the reconciliation, so life through Him who saves the sinner from wrath implies the continuance of some element, which was in the death by which he was reconciled.

The believer's salvation from wrath does not contain every element that was in his reconciliation to God, because reconciliation when an enemy includes his removal from a state of guilt to that of justification. This removal is the special feature of the sinner's reconciliation to God, so that it may be said of the sinner, *He was reconciled once*; and he might say of himself, *My reconciliation is completed.* Connected with this special characteristic, we have another which continues, and continues to eternity, namely, *Being at peace with Him.* It may be said of the believer, with reference to this, *He abides in His peace for ever.* Although it may be impossible to compare a moment of time with all eternity, they are linked together by the two truths which are united in the Christian. *He was reconciled* to God *in a moment*, and *He remains at peace with Him eternally.* The reconciliation continues, unimpaired by the course of time, or by the believer's own shortcomings, according to the apostle's argument in the saving from wrath, with the same force as when the sinner first believed.

Running parallel with this salvation, and touch-

ing it at every point, we have the plan of salvation through Christ. So, the life of the Son in heaven does not contain *all* the characteristics which belong to His death. The death of Jesus Christ stands forth as a unique event, not only in the history of the world, but also in His own history. There never was such a day either before or after; because it was on that day the Son of God "descended into the *lower* parts of the earth."[1] He only descended *once*; and after reaching the lower depths, He cried, "It is finished."[2] But, inseparably connected with this particular characteristic which distinguished His death, in that it was an act accomplished *once and for all*, and an act which was *finished*, we have another of an *abiding* character, and this element remains in His intercession with the same force as when it saved the thief from wrath. In Him the two expressions, "once" and "for ever," are united beyond the possibility of separation. Though it would not be correct to say of Jesus Christ what St. Paul said of himself, namely, "I die daily,"[3] or to say what may be asserted of the lost, namely, that they are for ever dying, it may be said, with mixed feelings of humility and thanksgiving, that the righteousness in His "dying groans," that the merits of "the death of Christ my God," that the ransom paid, the precious sacrifice given on the cross, still continue

[1] Eph. iv. 9. [2] John xix. 30. [3] 1 Cor. xv. 31.

to cleanse from sin, and wash the hearts of men, with the same power and efficacy as when the glorious Sufferer "bowed his head, and gave up his spirit."[1] Though the earth no longer quakes, and the rocks have ceased to rend, and the veil can rend no more, since it "rent in twain from the top to the bottom,"[2] the death, which caused all this, is immortalised by the intercession in the hearts and lives of an innumerable multitude of sinners. Whatever fails, whatever ceases, whatever vanishes, whatever is done away, "now abideth" Jesus Christ the righteous" as "the propitiation."

These characteristics are united in the works of God. His dealings with men are varied and full of change. He has done many things *once and for ever*, and has *finished* them. Nevertheless, the principles of His administration continue the same, above all change, without a suspicion of the "shadow that is cast by turning" to be anywhere perceived on them. He raises and casts down again, brings to naught and creates, kills and calls to life, and yet realises the meaning of His name, "I AM THAT I AM,"[3] in all that He does. So also is the Son in His work. He descended and ascended, began and completed, created "new heavens and a new earth," until "the former things" were "not . . . re-

[1] John xix. 30. [2] Matt. xxvii. 51. [3] Ex. iii. 14.

membered;"[1] and yet, from the midst of the darkness of the cross, and from the midst of the brightness of heaven—the brightness which is the substance of the "flame of fire"[2] which Moses saw on Mount Horeb—the propitiation, in answer to the sinner's question, replies that His name is, "I AM THAT I AM."

The continuance of the merits of the propitiation is necessary. This will be seen if we consider that *He Himself* is the propitiation. The Most High did not continue to dwell in Solomon's temple, magnificent though it was; He went there as a pilgrim sojourns for a night on his way to a temple infinitely more magnificent—"the temple of the body"[3] of Christ. In "the fulness of the time"[4] He reached it, and dwelt there, and will abide there for ever, as in His own home. How fair, and peaceful, and happy is the abiding place of the Most High! When "the fulness of the Godhead" dwelt in Him "bodily,"[5] it was made definitely certain that the merits of the sacrifice which He should offer would be both infinite and eternal. The continuance of the merits of the propitiation is necessary also in order that the eternal salvation of sinners may continue. In creation, it is necessary that the power which called it into being should

[1] Isa. lxv. 17. [2] Ex. iii. 2. [3] John ii. 21.
[4] Gal. iv. 4. [5] Col. ii. 9.

remain in God, in order to uphold what has been made. The power which upholds is the continuation of the power which created at the beginning.

The same thing is true with regard to salvation. It is necessary that the merits, whereby the sinner was first justified, should remain in Christ, in order to keep him in the position to which he was brought by being justified. The merit, which began the work, must continue, in order to ensure the completion of the work. Would not a covenant with God, which ceased after a short time, be utterly worthless to a sinner? How is it possible, moreover, for anyone to be reconciled with God now, nineteen hundred years after the Saviour's death, unless there be in the propitiation some element which time cannot exhaust? What, again, can that element be, unless it is the infinite merit of His Person? Want of permanence in His work would be in itself a proof that He never had any real merit. Continuance, even among men, is what proves the truth of a principle, the reality of confidence, and the genuineness of love in our relations with one another. It is when a man retains the reverence and love of his neighbours that he proves that he deserves it—that he shows that he is really worthy, and not a man of mere veneer. "For if they had been of us, they would have continued with us:

but they went out, that they might be made manifest how thát they all are not of us."[1] Similarly, if the Son was once given for us, He remains for us; if He ever had merit, He still has merit, and will for ever have.

The above remarks do not prove that the administering of Christ's offices in heaven is necessary to the sinner's salvation; nor do they show how His ability to save completely depends on the fact that "he ever liveth to make intercession." All we have endeavoured to make clear through them is, that the *basis* of the administration of the mediatorial offices, and of the intercession as part of the work of one of them, has the characteristic of permanence, that such permanence is necessary, and that the necessity arises from the nature and the purpose of the propitiation. This, however, may be admitted, and the necessity for the intercession of Christ be, at the same time, denied; it may be maintained that the infinite and eternal merits of the sacrifice make the intercession unnecessary. Perhaps no one, who believes at all in the merits of the propitiation, denies its permanence and continuance. So that the object of these remarks was not to convince the reader of the truth of the doctrine,

[1] 1 John ii. 19. The words "they went out," are supplied by the translators. The Welsh gives in italics "this happened," *i.e.* their ceasing to continue.—D. E. J.

but to show its greatness and its importance. The other question, What makes the intercession of the Lord Jesus Christ in heaven necessary in the plan of salvation? is left to be answered in the next chapter.

XX

THE ATONEMENT AND THE PRIESTLY OFFICE

"We have an *Advocate* . . . and he is the *propitiation.*"—1 JOHN ii. 1, 2.

BEFORE trying to answer the question with which the last chapter was closed, we have a few more remarks to make on the merits which are the basis of the intercession.

Scripture attributes desert or merit not to Christ only, but to men also. In the book of *The Revelation of St. John*, where it is said, "Worthy is the Lamb that hath been slain to receive the power, and riches," etc. (Rev. v. 12), it says of men also, "for they are worthy" (Rev. iii. 4). By reading the whole of the verse from which the second quotation is made, it will be seen that it is not the worthiness of the imputed righteousness of the Son of God which is meant, but that of the actual righteousness of certain members in the Church of Sardis. "But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are

worthy."[1] In harmony with these verses of which the one quoted is an example, there is another class in which God is represented as rewarding men for their good works, done in accordance with His righteousness. Take the following verses as examples:—

"For God is not unrighteous to forget your work and the love which ye shewed toward his name" (Heb. vi. 10); "It is a righteous thing with God to recompense . . . you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven" (2 Thess. i. 6, 7); "For great is your reward in heaven" (Matt. v. 12); "And thy Father which seeth in secret shall recompense thee" (Matt. vi. 4).

Observe that all these quotations and similar verses refer to a conscientious actual and practical holiness in saintly men, and not to natural virtues possessed by many ungodly men. These verses, taken in their natural meaning, clearly testify that godly men have merits, and that God rewards them for their good works done by them according to His righteousness. But how can such a testimony be consistent with the following quotation?—"Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are

[1] See also 2 Thess. i. 5.—D. E. J.

commanded you, say, We are unprofitable servants; we have done that which it was our duty to do" (Luke xvii. 9, 10). Or how does it agree with the aim and argument of the *Epistle to the Romans*, in which it is clearly and forcibly proved that every spiritual blessing imported to man, be he a lost sinner or a saved believer, is imparted solely on the ground of the meritorious obedience of the Son of God? How does such a testimony agree, also, with the passages quoted under the heading of this chapter, in which the intercession is connected with the Person of the Lord Jesus as the propitiation, and not in the slightest degree with any merit which may be in those for whom the intercession is made.

Since God spake them, they must be consistent, whether we understand how, or whether we do not. If we believe in the divine origin of the Bible, we are bound to believe the testimony of both, however much they may appear to contradict each other. We must believe, even if we should *never* be able to reconcile them; and believe them as they are in the Bible, without attempting to distort as much as one syllable from their natural meaning in order to reconcile them. The words of God are too precious to have their true meaning sacrificed for the sake of some theological system which men may form. The Bible has not suffered the most

cruel persecution at the hands of its enemies, but at the hands of its professed defenders and its true friends. It is ready to be examined and cross-examined by the keenest and broadest intellects ever created, in the presence of jurymen who are honest and eager to know the truth. But examination accompanied by twistings and distortings, by those who seek only to prove their own pet doctrines, it condemns, in the name of Him who gave it. Yes, men have distorted it most unsparingly. The Lord deliver us from making a martyr of the Bible in the interests of any system of theology, and give us courage to sacrifice our systems, though they be as dear to us as Isaac was to Abraham, rather than that we should pervert or distort "one jot or one tittle . . . from the law"[1] and the gospel! This is the spirit which we desire to cherish, and the rule which we endeavour to follow in these chapters.

It is quite possible to reconcile the two classes of verses referred to, without doing injustice to a single word in them. One can believe that Christ has merits, and that the Christian has merits, and that in such a way as not to cloud the absolute and pure grace of salvation, and firmly believe, at the same time, that the first alone entirely and of necessity is the basis of the intercession. By per-

[1] Matt. v. 18.

ceiving this, we shall see also the nature of the incomparable merit of the great propitiation.

By righteousness is meant that attribute in the nature of God in virtue of which there is a difference in His attitude, as divine Ruler, towards moral good and evil. The belief that this is the essential characteristic of God's righteousness is based on the fact that there is an essential difference between holiness and sin. Denial of its being necessary for God to punish sin is founded on one of three suppositions. Either (1) that there is no difference of nature between moral good and evil, or (2) that God does not feel towards good and evil according to the difference between them, or (3) that if He does feel so, there is no necessity demanding that He should act towards them according to that difference. Admit only that there is a difference of nature between good and evil, it is at once clear that goodness deserves commendation, because it is goodness, and that evil deserves reproof, because it is evil. It would be unrighteous of the Most High if He did not act differently towards two principles which are in themselves so different from one another.

"But," says the reader, "is not every creature's goodness, be he an angel in heaven, or a Christian on earth, the work of God within him, and a work which God accomplished by his own pure and sovereign grace?" Quite true. But no goodness

is less virtuous, because grace planted it in the soul. Holiness is no less commendable, because God imparted it, and because He imparted it by grace. Whatever obligation a Christian may have to thank God for putting within him a holy nature, it does not do away with the fact that righteousness demands that God should commend the moral goodness which His grace has imparted to the heart, and that He should act towards it in a manner different from the way in which He would have acted towards evil.

The reader further adds, "The creature is indebted to God for every goodness within him: if he were a perfect creature, he could neither be, nor do, anything beyond what God has a right to demand from him." True, again. But a creditor here below feels and acts differently towards one who pays his debts from the way he feels and acts towards one who refuses to pay them. The creditor is under no obligation to as much as thank the former, since he does nothing but discharge his duty; but the fulfilling of a duty deserves commendation, and deserves a different treatment of the one who fulfilled it from that which might be dealt to the one who neglected its fulfilment.

Every morsel of goodness in a Christian, and every good deed done by him, is due to God; he, nevertheless, deserves commendation. It would be con-

trary to every idea we have of righteousness if God did not display a different attitude to the fulfilment of a duty from that which He displays to the neglect of it. Truthfulness, honesty, and faithfulness deserve respect, though we owe them to one another. Self-denial deserves praise, though it is every man's duty to deny himself. The "work" of the Hebrew Christians, "and the love which" they "shewed toward his name," deserved to be remembered and praised of God, though they owed it all, and did nothing more than God asked of them. Why? Though the grace of God is the source of it all, and all of it is due to God, it deserves praise, since its nature is holiness.

Although holiness deserves praise because of what it is in itself, it has no propitiatory merit. The reason is that holiness, even though it be perfection, is but the discharging of what the creature owes his God. Since it is a debt, (1) No one deserves praise except the person who possesses it. It may be said of the angels that "they are worthy," because they are perfect; but every whit of their perfection is owing to God, their worthiness brings God's praise to no one, except themselves. Their righteousness is a bright, shining robe to themselves, but it cannot be of any use to anyone else. Since it is a debt, (2) It is not deserving of so much praise that it is capable of procuring the forgiveness of the smallest sin ever

committed by its possessor. Holiness in a Christian merits praise for the Christian himself ; but it cannot cover a single sin ever committed by that Christian. Consequently, the merit which is essential to the atonement is a vicarious merit ; which implies a merit *for others*, and a merit *instead of sin*.

What is necessary in vicarious merit is that the obedience which has merit should be an obedience which the One who gave it did not owe. In seeking for an obedience which was not owing, we must ascend from earth to heaven, and, having reached there, at once confess that such obedience cannot possibly be found, unless God Himself plan out some means by which a divine Person can obey. That will be an obedience without obligation when given, and it was given in " the death of the cross." Therefore, " if *any man* sin," not only any one of the ungodly sinners, in whom there is no good thing, but also of the most pious believers, he must have an Advocate with a plea. But what plea can be effectual ? Will " they are worthy " suffice ? No, because they owe every whit of their most perfect obedience. But "I am worthy " will suffice. His was not an obedience due in any sense ; it was an infinite and a perfect obedience, and one which, therefore, possessed sufficient merit not only to earn for Him who gave it an exaltation to the highest throne of heaven, but also to deserve the eternal

blotting out of the evil deserts of the sin of the whole world, and of every world.

"When God destroys creation,
Melts earth with fervent heat,
My song of Jesus' merit
I'll then and e'er repeat."

(MORGAN RHYS, *trans.*)

XXI

THE ATONEMENT AND THE PRIESTLY OFFICE

"We have an *Advocate* . . . and he is the *propitiation*."—1 JOHN ii. 1, 2.

How can it be shown and proved that necessity requires the intercession of the Lord Jesus in heaven to save sinners? How can a belief in that necessity not be, in effect, a denial of the perfection and sufficiency of the work which He accomplished on the earth?[1] How can the sufficiency of the propitiation and the necessity for the intercession be consistent?

The necessity for Christ's intercession is explained by its being necessary for the sovereign grace of the Mediator to be continually active in imparting the blessings of the propitiation to sinners. It is necessary for His merits to continue in His Person, in order that He may be the propitiation. It is equally necessary for His grace to continue in His nature in order that He may impart the blessings which He has merited. The intercession is the expression

[1] See John xvii. 4.

of that graciousness. Man's obligations to God are such as to make it impossible for him, by the most perfect deeds which he is capable of accomplishing, ever to make God indebted to him. The utmost an angel, who has never sinned, can do is to pay "the last farthing" which he himself owes. The law might address the angel, when receiving back the cup, in the words of the Welsh rendering of the well-known sentence, "My cup is quite full." Only one cup was ever presented to anyone, concerning which the law could address the Person from whom it received it back, "My cup runneth over,"[1] as the English Versions have it.

Since righteousness demands the entire man, sinners must be saved by grace, or be for ever lost. Grace, in its very nature, is a free and sovereign gift, otherwise it would not be grace. Man's obligations to God as a creature, and his relation to God as a sinner, make it necessary for God's free grace to save him, or he will never be saved at all. Grace's freedom is the freedom of the divine will, in which grace dwells. Man's glory as a creature consists partly of the freedom which essentially belongs to his will. When Moses said unto the Lord, "Shew me, I pray thee, thy glory," the first reply he got was a declaration of the freedom of His will to "be

[1] Ps. xxiii. 5.

gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy."[1] The incarnation of the eternal Word, and His self-sacrifice for the ungodly, were the fruit of that graciousness.

"If the Word has become flesh and has given His life a ransom for many, and if the ransom has given satisfaction to the mind of God Himself, what need is there for anything more? What need is there for the intercession in order to save anyone? How is it that all who believe are not now, of necessity, saved, in virtue of His infinite merit, without any necessity for the intercession of the Mediator?"

Our reply is, that there is nothing of the nature of an automatic mechanism in the propitiation, no more than there is anything of the nature of a machine in God's government. There are words which mortal men can use with every propriety, which have no meaning whatever when put in the lips of God. The word *chance* is one. This is a biblical word, and expresses our ignorance of the cause of many things which occur. *To us*, therefore, what is spoken of as happening by chance appears as if it were altogether without a cause. But God's omniscience excludes the possibility of anything happening by chance for Him. The same is true of

[1] Ex. xxxiii. 19.

the word *machine*. This word implies that what is so named works according to the laws of nature, so as to save, to some extent, the personal labour and superintendence of men. The machine, once started by human hands, works of itself, within certain limits; just as the hands of a timepiece, completed and wound up, move of themselves, and tell the time. But, just as God's omniscience excludes the possibility of chance in His knowledge of things, so does the omnipresent activity of His will exclude the possibility of anything mechanical in His case. Man may set things to go of themselves, but he is able to do this only because God is ever working with unbroken regularity and order. The regularity of His method of working is called, by men, law, and it is thus styled by Himself in His Word. A man may slumber and sleep, but his watch, when wound, continues to tick, because, "He that keepeth Israel shall neither slumber nor sleep."[1]

The portion of creation which appears most mechanical to us is that of "the heavens" and "the great lights"[2] The reason is that the laws of the solar system are few in number, easy to understand and explain, and have been more fully discovered than the laws of other portions of God's universe. The Bible has not one word to say about the nature of

[1] Ps. cxxi. 4. [2] Ps. cxxxvi. 5, 7.

these laws. God did not send His Son into the world to lecture on astronomy, because man, by the eye of his reason and the light of nature, can read the laws which His finger has written on the firmament. But God Himself "no one hath seen . . . at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."[1] When the Son said (Matt. v. 45) that the Father "maketh his sun to rise on the evil and the good," He proclaimed that the solar system is not a mechanism, but that every motion within it is the effect of the divine will, and that the constancy of its laws is nothing but the regular, orderly, and lasting activity of His power. God, in the beginning said, "Let there be" a sun "in the firmament of the heaven"; and God placed it "in the firmament of the heaven to give light upon the earth, and . . . to rule the day . . . and God saw that it was good."[2] It is still as good as it was when first created. When man fell, and the ground was cursed, God did not say, Cursed is the sun for thy sake. It has sufficient light for a world, and even worlds, of men, and it is thoroughly adapted to the needs of the earth. But the perfection of the sun as the work of God, and the sufficiency of its light and heat, make it by no means unnecessary for God to be ever saying, "I will that thou shouldest rise." It does not rise automatically,

[1] John i. 18. [2] Gen. i. 14–18.

like a machine, but in obedience to the working of the divine will which first called it into being. This is the parable of the sun.

Parallel with the line of thought just raised, but in a heaven infinitely higher, runs the truth of salvation. God, in an eternal covenant, said, Let My Son be a Saviour. In "the fulness of the time" came the *greatest* "light to rule the day" into the world, and God placed Him in the firmament of the best heaven He possessed, and "God saw that" He "was good." Here is incomparable perfection, than which man can seek for no one better to supply his wants; and what is more it "fully satisfies the mind of God Himself."[1] But it does not save sinners of itself, like a machine, although it is perfect and infinite, no more than the sun rises of itself. The grace, from which the propitiation had its being must continue to say, "I will," in order that it may answer its purpose. Although the sinner's salvation through Christ is quite consistent with the righteousness of God, and although it is an act of righteousness towards the Lord Jesus Christ Himself, since

[1] The author very aptly quotes the sentence thus rendered, from a Welsh hymn by the Rev. R. Owen, London. The verse may be fully rendered thus—

"May my poor soul no merit seek
But Christ's, the meek and lowly;
His sacrifice full pleasure gives
To God who lives in glory."—D. E. J.

He is "Jesus Christ the righteous," both in principle and right, yet it can never be other than an act of sovereign grace, of the free will of God towards the sinner himself, because at his best he is only a creature who owes God perfect obedience.

There is one point of difference between the parable and its interpretation. It is the will of God that makes the sun to rise. The sun itself is but a *thing*, with no will of any kind. It is the will of God that applies the salvation which comes through the propitiation. But the propitiation is a Person, who Himself possesses a will. The working of the sovereign grace of God towards sinners is implied in the doctrine of election. The working of the sovereign grace of the Mediator, after He had accomplished His work on the earth, is implied in the doctrine of the intercession. Henceforth, the grace and wisdom of God dwell bodily in Christ as "the fulness of the Godhead"[1] The eternal purposes lie in the will and heart of the Mediator as purposes to be worked out after the counsel of His own will. So, He said, in John xvi. 26, 27, "I say not unto you, that I will pray the Father for you; for the Father himself loveth you." He intercedes, because His Father loves, and does not pray in order to engender love in Him towards sinners. The eternal

[1] Col. ii. 9.

election is now contained and expressed in the intercession of the Mediator. The "I will" of predestination, which was in God's mind from eternity, is voiced by the Mediator, who, in His Person, is the Word of God. His appearance for us is in itself a voice crying, "I will." In the glory, which He had with the Father before the world was, He said, in the unity of the Godhead, "I will," with His eyes cast on sinners. After becoming flesh and being made sin, He was glorified as a Mediator with that glory; and in Him is still repeated the ancient word of eternity. As Mediator, the language of the intercession is, "Father. . . I will,"[1] There are two wishes in salvation. The Father wishes to give: the sinner wishes to receive. Jesus, as Advocate, stands in place of both at the same time. The "I will" of the two parties comes from His lips at the same time. He expresses God's will to give, and the will of the sinner to receive with the same breath, because He is a Mediator. He says God's "I will," feeling within Himself the infinite grace which has existed from eternity in the Godhead. He utters the sinner's "I will," touched with his feelings in all the depths of His need. It is, therefore, not said that He appears *for Himself*; because that would mean that He was seeking righteousness for Himself. But it is said that He appears for us;[2] because

[1] John xvii. 24. [2] Heb. ix. 24.

He declares His gracious will to confer on sinners those infinite blessings which He earned by giving His life, which He also continues to receive that He may impart them to such as need them.[1]

[1] See Ps. lxviii. 18, and Eph. iv. 8.

XXII

THE ATONEMENT AND THE PRIESTLY OFFICE

"We have an *Advocate* . . . and he is the *propitiation.*"—1 JOHN ii. 1, 2.

THE intercession of Christ is the link between the essential preciousness of the propitiation and its application, in the justification of the sinner's condition, and in the sanctification of his heart. The link is necessary, since there is as much need for the Mediator's grace to apply the plan of salvation to those who accept it, as there was for it to design and execute the plan itself. The intercession meets the need to perfection, because it is characterised by the operation of the free, gracious, and sovereign will of the Mediator, as He asks the Father to confer on sinners what He Himself, as the propitiation, has merited on their behalf. The intercession, therefore, is an intermediary between the propitiation, as it is in itself, in worth and greatness, and sinners who stand in need of forgiveness and cleansing by it; between its essential fitness for men and its actual application to them.

The intermediary, however, does not widen the distance between the propitiation and the sinner, because the Advocate is the propitiation. When the apostle says, "He is the propitiation for our sins," he describes the propitiation as it is in itself—an infinite merit; but when he says, "If any man sin, we have an *Advocate*," he describes the propitiation as it is to sinners personally through the intercession. If "we have an Advocate" were the whole truth, the sinner might believe in divine willingness, but adequacy of merit would be wanting. Were "he is the propitiation" the whole truth, he might believe in the sufficiency of merit, but the willingness to apply it would be wanting.

The relation which exists between the Advocate and the propitiation in the Person of Christ resembles, in one sense, the relation between the Father and the Son in the Eternal Essence. The Son is a Mediator between God and men; but His mediatorship does not place them wider apart, but brings them close together, inasmuch as the Mediator Himself is God. The words of a man's mouth are mediums of communication between one who speaks and one spoken to. The medium does not separate them more widely apart, since the person speaking and the words spoken are identical. If the person is not identical with his words, they form a breach. "In the beginning was the Word"; and as Medi-

ator He is the Word: "And the Word was with God," and yet "the Word was God. The same was in the beginning with God . . . And the Word became flesh."[1] Likewise "the blood of sprinkling . . . *speaketh*."[2] The Word of the propitiation is the intercession. As a word or medium the Advocate is *with*[3] the propitiation. The Lord Jesus must be graciously willing when he imparts to us the blessings of salvation; and the generous willingness of the Advocate, and the meritorious greatness of the propitiation coexist in the same Person, "Jesus Christ the righteous."

To proclaim to sinners the propitiation without the intercession would be like telling the famishing that abundance of food had been stored to relieve their want, but that the door of the place where the food was stored was locked, and that the key had been lost. The words of the Welsh hymn—

> "Here may the weak and needy find
> Enough for evermore."[4]

would be true of that store, but the "weak and needy" could hardly be expected to *sing* the words. The very abundance would but mock the hungry.

[1] John i. 1, 2, 14. [2] Heb. xii. 24.

[3] See *with* in John i. 1.—D. E. J.

[4] From a verse of a wonderful hymn by Williams, Pant y Celyn. See p. 36 of *Sweet Singers of Wales*, by the Rev. H. Elvet Lewis, for the circumstances under which it was composed.—D. E. J.

Corn was gathered together in Egypt like the sand-heaps on the seashore, too abundant to be measured, and it was given to the care and superintendence of Joseph. The abundance would never have saved anyone from dying of hunger, were it not that the same Joseph had been pleased to throw open every store where corn might be sold. Through his good pleasure, the abundance filled the hungry. Salvation has "enough for evermore"; but the abundant merit in the propitiation would never satisfy the sinner's need without the abounding willingness of the Advocate. Both meet in the Lord Jesus Christ to the highest degree possible.

"I AM THAT I AM" is a name as appropriate to Christ the propitiation as to God Himself, because He is above the jealousies which separate nations from one another—above the changes of time, place, and circumstances—above the difference between heaven and earth—above the difference between time and eternity—deeper than the lowest depths, and higher than the loftiest heights which any creature ever reached. God did not consider it enough to announce Himself as the "I AM" to Moses. What more was necessary? "Thus shalt thou say unto the children of Israel, I AM *hath sent* me unto you."[1] If "I AM" sets forth the propitiation, the I AM *sending* sets forth the Advocate. The

[1] Ex. iii. 14.

Holy Spirit, the great guide of pilgrims through the dry and dreary desert to a better country, can say, pointing with his finger to "the Lamb that was slain," who is still a Lamb, "in the midst of the throne," as Moses said, "I AM *hath sent me unto you.*"

The Lord Jesus had, as a divine Person, when on earth, infinite power and virtue to give eyes to all the blind, ears to all the deaf, feet to all the lame, bread to all the hungry, to cast out devils from all who were possessed, and to wipe away all graveyards from off the face of the whole earth by breathing life into all the dead. Yet that infinite fulness never healed a single man, except when virtue went out of Him by the working of His own free and gracious will. Generally, when healing, He would express His will by means of a word to the sick, by prayer to God, by a cry and a loud voice, and in other ways. We cannot use too strong language to describe the virtue in Him, "for in him dwelleth all the fulness of the Godhead bodily."[1] It would be absolutely impossible for anyone to get virtue out of Him by *force*; nor could the virtue go out of Him *of itself*, by any kind of necessity existing within Himself, as the unreasoning beast acts by force of instinct, which is a law within it, taking the place of a will in its constitution, or as light comes

[1] Col. ii. 9.

from the sun. There was only one way by which His virtue could reach the needy, and that was by His willingness—the willingness which manifested itself in the words, "I will," spoken to the leper,[1] and in the sentence, "the Son also quickeneth whom he will,"[2] spoken to the Jews. Just as "I will" was a way to health for the sick here below, so is "Father . . . I will," in heaven, the path of the blessings of the propitiation for sinners.

> "Abundant power, abundant grace—
> All fulness—dwell *in Him*;
> Their worth no saint in heaven can tell,
> Nor know the seraphim."
>
> "More precious things than India's wealth
> *In Him* all men may find;
> He purchased more than earth for me,
> When on the cross He pined."[3]
>
> "God's boundless grace *in Christ* was richly stored,
> Ere seas, by fixed decrees, obeyed His word."[4]

As the propitiation there is abundance *in Him*; but it is impossible for that abundance to flow out of Him by the power of law, or external force, nor by the force of instinct from within. As an Advocate, every fulness flows *out of Him*, because the very

[1] Matt. viii. 2, 3. [2] John v. 21.

[3] These two verses, rendered from different hymns, are by Williams of Pant y Celyn.—D. E. J.

[4] This couplet is from Peter Jones' (Pedr Fardd's) hymn on *Predestination*.—D. E. J.

essence of the intercession is His willingness to impart. "He is able to save completely . . . seeing he ever liveth" to declare His will as an Advocate on behalf of "them that draw near unto God through him." Whatever, therefore, the Father does in justifying, whatever the Spirit does in sanctifying, all is done in virtue of the propitiation. It is the intercession, however, as the expression of the Mediator's gracious will, as the "Let there be" of the propitiation, that connects Christ's infinite merit with all that is done on, in, and through sinners, to accomplish their salvation.

THE ATONEMENT AND THE INTERCESSION

XXIII

THE ATONEMENT AND THE INTERCESSION

"We have an *Advocate* . . . and he is the *propitiation*."—1 JOHN ii. 1, 2.

THE Doctrine of the Intercession is contained in the answers which may be given to the two questions —What is the intercession of and in itself, as regards its nature, and to what ends does it minister?

The first question is answered in the *Epistle to the Hebrews*, with more details and clearness than in any other part of Scripture. The answer there given shows that it forms part of the priestly office of the Lord Jesus, being ministered in heaven in virtue of the other part of the same office which He accomplished on earth. This is proved by the following quotations:—"But he, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. vii. 24, 25); "For Christ entered not into a holy place made with hands, like in pattern to the true;

but into heaven itself, now to appear before the face of God for us" (Heb. ix. 24).

It was impossible to explain the nature of the intercession of the Lord Jesus without referring to the ends to which the intercession was designed to contribute. Such references are made in the expressions "for us" and "save to the uttermost" in the above passages. These quotations are not such clear and detailed testimonies to the *aims and purposes* of the intercession as we find in the words of the Lord Jesus Christ Himself in John xiv.–xvii. But, on the other hand, Jesus does not, in the references of those chapters, reveal the *nature* of the intercession. When He says, "I will pray the Father," He does not inform us that it was as Priest He would pray, nor that He would pray in virtue of His sacrifice.

With the light which they had then, the apostles could not have the slightest notion of the full meaning of such simple words as, "I will pray the Father" and "if I go . . . away"; but all is explained to us in the *Epistle to the Hebrews*. But, though Jesus does not explain the *nature* of His intercession, He gives minute information regarding the *blessings* for which He would pray His father. According to Christ's revelation, the blessings of the intercession may be divided into three classes. They contained blessings (1) to the apostles, (2) to believers, and (3)

to the world. More than all, there was one great general blessing, which contains them all in itself—the gift of the Holy Spirit. Similarly, the gift of "the Holy Spirit to them that ask him," according to Luke xi. 13, is the gift of "good things to them that ask him," according to Matt. vii. 11.

More generally, when the Bible, in other passages, refers to the blessings of the intercession, blessings to *believers* are meant. The words of the Son of God bring before us blessings for which He prayed His Father as gifts to the *apostles*, over which we would do well to ponder. These blessings are included in the gift of the Holy Spirit Himself, who is called in John xiv. 17, "the Spirit of truth," whose work was to teach them all things, and bring to their remembrance all things, all that Christ said unto them (John xiv. 26), to bear witness of Him (John xv. 26), to guide them into all the truth (John xvi. 13), to glorify Him, by taking of His and declaring unto them (John xvi. 14). The eleven were both the disciples and the apostles of Christ. The above blessings were promised them in their double capacities. As blessings to the disciples, they are as applicable to the disciples of Christ to the end of time as to them; and they have been imparted to all believers as they were imparted to the eleven. As blessings to the *apostles*, they have a special application to them, different from their

application to others. The same blessings are, therefore, *common* to all believers, and have, at the same time, a *special* relation to the apostles. It is evident that the reason why it is possible for the same words to set forth two purposes so different from each other is that the Holy Spirit imparts the different blessings, and that, though different, those blessings possess one characteristic in common, namely, a revelation of the Lord Jesus to the mind and heart. We will first limit our remarks on these blessings to their aspect as blessings to the *apostles*.

It is evident that one special effect of the work of the Holy Spirit in teaching, in bringing to remembrance, in bearing witness, in guiding, and in glorifying the Lord Jesus in the eyes of the apostles, was the production of the New Testament as divine literature. If the New Testament is the work of holy men writing under the instruction and guidance of the Holy Spirit, and if the Spirit was given to them for that purpose, in answer to the prayer of the Lord Jesus to His Father, the irresistible conclusion is *that the New Testament is the fruit of Christ's intercession*. But what say we of the Old Testament? Since the Atonement was an ever-present fact to the mind of God, thousands were saved by its virtue, before the propitiation was actually given, just as the sun sends forth its beams before it comes to view itself. Similarly, since the

intercession was present to God's mind from eternity, by analogy, the Holy Spirit was given, in virtue of the intercession, to holy men, to move and adapt them to the writing of the Old Testament, before the Advocate, as such, began His work. God's love towards Christians is such that, "*before* they call,"[1] He answers. How much more did He give evidence of His love towards His only begotten Son, by giving the patriarchs and the prophets the Holy Spirit as an answer, and an answer before the Son called in *prayer for the Spirit*? We, therefore, look upon the Bible not only as the work of the Holy Spirit, but also, because it is so, as the fruit of the intercession of the Son; and not as a mere chance result, but as one of the objects of His intercession.

The Bible, then, as a revelation of the Person of Christ (and this is its distinction and glory), is a blessing given to men as a result of the intercession of the Lord Jesus in heaven, in virtue of the propitiation. Since the Bible is a Book for all men everywhere, we have one blessing, at least, which is the fruit of the infinite merit of the propitiation, through an effectual intercession, of which we would hesitate to say that the *all* men everywhere, to whom it is adapted, are only *some*. To esteem the Bible as the fruit of the intercession of Christ is to magnify the

[1] Isa. lxv. 24.

Bible and to speak of a heart in heaven full of tenderness towards the world. We are led to see the Lord Jesus Christ exalted by the right hand of God, and sitting, in consequence, on His right hand and there making intercession for us: praying and saying, "Father . . . I will."

But how much is the world better of that? This much—the prayer has placed a Bible in the house, in the hands, and in the heart of the poorest inhabitant of our land. Whomsoever we thank for that, let us not forget to thank the Advocate; the idea originated in His mind, and it was by His propitiation and intercession that the idea of writing a Book, whose words would be life eternal to sinful men, was worked out. This again reveals the truth that, connected with *salvation* itself are the *means* of salvation. So it was foreordained. The salvation of sinners was not the only purpose of predestination, but their salvation by faith and the engendering of faith by "the word of the cross."[1] Salvation in *all* its bearings is therein contained. The means and the work are similar, and are the results of the same intercession. If convincing the world, and perfecting the saints is the result of the intercession, these things are done by means of the Word of God. Moreover, the Word Himself is the fruit of the same intercession; and every inspiration to preach the

[1] 1 Cor. i. 18.

Word, which ever resulted in the conversion of one man, was a result effected by "Father . . . I will," spoken by our Saviour in heaven. Let us, therefore, at all times, connect in our thoughts and feelings the Bible and the intercession of Christ. Because, by this connection, the Bible itself, as a Book, proves to us that the propitiation has given satisfaction, and that Christ has gone to His Father as the result of the satisfaction which the Father received in Him.

XXIV

THE ATONEMENT AND THE INTERCESSION

"We have an *Advocate* . . . and he is the *propitiation*."—1 JOHN ii. 1, 2.

THE second class of blessings, which we are told are imparted as the effectual result of Christ's intercession, is that of those imparted to *believers*. These may be divided, again, into two classes: (1) those conferred by the *Father*, and (2) those conferred by the *Holy Spirit*.

The great blessing which the Father confers on believers is that of *forgiveness*. Although a sinner is justified but once, yet, when he has been justified, he is in need of daily forgiveness. The need arises from the nature of sin itself, which is the transgression of God's law, and therefore deserving of punishment, which is unfailingly administered, unless it be cancelled by forgiveness. St. Paul and St. John teach that this forgiveness is given to believers by the Father in answer to the intercession of the Lord Jesus.

In Rom. viii. 34 St. Paul says, "Who is he that

shall condemn? . . . Christ Jesus . . . maketh intercession for us." The connection clearly shows that what the apostle meant was that Christ "maketh intercession for us" in view of the condemnation which sin had deserved for men; and to intercede against condemnation is to intercede for forgiveness.

In Heb. ix. 24[1] we find, "For Christ entered . . . into heaven itself, now to *appear* before the face of God for us." The connection of this verse with the twenty-second verse, where it is said, "apart from shedding of blood there is no remission," proves that the writer meant that He *appeared* to seek forgiveness.

In the light of the line of thought which runs through the Epistle, it may naturally be inferred that by "he is able to save to the uttermost," or "save completely," in Heb. vii. 25 the writer refers especially to the abundant forgiveness which is in the power of Christ, by His intercession, to give "them that draw near unto God through Him."

John, too, speaks of Christ as an Advocate with the Father, "if any man *sin*"; and 1 John i. 9 mentions *forgiveness* as the blessing which God has to

[1] It is evident from the way the author connects the quotations from *Hebrews* with those from *Romans*, that he accepted the traditional view of its authorship. The problem was not then in the air; and even in later years he distrusted conclusions drawn from style and from internal evidence alone.—D. E. J.

give to those who confess their sins. In 1 John ii. 1 "Jesus Christ the *righteous*" is "an Advocate"; in 1 John i. 9 the Father is "righteous to forgive." This connection proves that the particular blessing which John had in mind, when he called Christ an Advocate, was *forgiveness*.

There is, therefore, nothing in the act of justification itself which ensures the sinner against a relapse into the guilty condition from which he is lifted, more than there is in a man's release from the power of law, on one charge, to ensure him from falling again into the hands of the law on another charge. The secret of perseverance in grace is the intercession. Were He to cease making intercession, those who have been once justified would straightway fall again into the hands of the law. They attain their new condition by the plea of the propitiation; and by the continuance of the same propitiatory plea on their behalf do they continue in that condition. He *created* "all things by the word of his power"; and "by the word of his power" does He *uphold* all things.[1] He asked that the believer might be justified; but He must always pray and not faint, in order that the believer may receive forgiveness for his daily shortcomings.

It is St. Paul and St. John who inform us that the great blessing of forgiveness, imparted by the

[1] Heb. i. 3.

Father to believers, is given by Him as the fruit of the Son's intercession. It is the Son Himself who informs us that the blessings which the Holy Spirit imparts to the soul are given by Him as the fruit of the same intercession. In John xvii. He prays that they might receive the blessings of union and holiness, but does not mention, by name, the Spirit, by whom these things are to be produced. In John xiv.-xvi. He promised the apostles that He would pray, after He had left the world, that His Father might send the Holy Spirit Himself. The sending of the Spirit implies all the work which that Person accomplishes, whether it be *on* the apostles, or *through* them, on believers in general.

On the basis of Christ's own works, we must believe that all the work done by the Holy Spirit on the hearts of believers is the immediate fruit of Christ's intercession, in heaven, on their behalf. This implies that God is under no obligation to put His Spirit into a single heart, nor to continue giving Him after doing so once. The Christian can never have a claim on the indwelling of the Spirit, by "length of possession," after the manner in which British law enables men to claim possession of property. The inclination to love God, after loving Him for fifty years, is as much the work of God's free and sovereign grace on the heart, as was the first inclination of the moment

we first found Him. The intercession is the expression of that grace in the Mediator. If it were asked why and how the believer endeavours to live a godly life, to deny himself in order to please God, to curb his unruly passions, and to forgive his enemies instead of revenging himself on them, or how he strives to do good to others—to his Sabbath-school class, say, by preparing for it, by praying that his efforts may be blessed, by visiting his scholars when sick, or when beginning to backslide—the Holy Spirit has, in the Bible, rent the veil, and shows to each one of us that at that self-same moment, now, at this moment, a prayer is earnestly made by the Lord Jesus unto God for him, until we can almost hear Him saying in His own words, "Father . . . I will," and see the Spirit Himself in the believer's heart, quicker than thought, working in him, both to will and to work, for His good pleasure.[1] It is well that Jesus Christ does continue to pray, for Satan continues to exert every effort to entice even believers.

Each of the three—Christ, St. Paul, and St. John—has his own word to set forth this work of Christ. The word Jesus Himself uses is the word "pray": "I will pray the Father," (John xiv. 16); "I pray for them" (John xvii. 9); "I pray not

[1] For the phraseology of this passage, see John xvii. 24, Acts xii. 5, and Phil. ii. 13.—D. E. J.

that thou shouldest take them from the world, but that thou shouldest keep them from the evil one" (John xvii. 15); "Neither for these only do I pray" (John xvii. 20). This word is not used of Christ's intercession by anyone, except by Christ Himself.

The word which John uses is "Advocate." Jesus Christ, by calling the Holy Spirit "another Comforter" (because, as already mentioned, "Advocate," in 1 John ii. 1, and "Comforter," in John xiv., xv., xvi., are rendered from the same original word), suggests that He had been Himself a Comforter or Advocate unto the disciples while He was with them in the world. But John alone uses the word to denote the present work of Jesus, in heaven, on behalf of His people—"We *have* an Advocate."

The word which St. Paul uses is the one rendered "maketh intercession," in Rom. viii. 34; and this is the same word as that rendered "to make intercession" in Heb. vii. 25, and "to appear . . . for" in Heb. ix. 24.

The word "pray," used by Christ, denotes the request of one *to an equal*.[1] The word "Advocate," used by John, denotes a person *called* to plead or support.[2] The word "make intercession," used by

[1] See Chapter XV.—D. E. J.

[2] One can hardly resist referring the reader to Dr. Westcott's extended note on this word, in his commentary on *The Gospel of St. John*, end of Chapter XIV.—D. E. J.

St. Paul, is a word which implies a *personal contact* with the One to whom the intercession is made, and along with the contact, a personal *intercourse*.

The expression "to appear . . . for" denotes the power which the *presence* of the Lord Jesus has in heaven. If we put these truths together, we see the Lord Jesus in heaven an Advocate acknowledged as such—more, appointed as such, by the Divine Government, "with the Father," as His co-equal, appearing as the propitiation, and making known His will to all who believe. Yes, He makes known His will so that "every one that believeth" may be justified and receive forgiveness of the Father, may be regenerated and sanctified by the Holy Spirit, bringing His intercession for him, while here below, to a close with the words, "Father, that which thou has given me, I will that, where I am, they also may be with me"; and on the wings of this prayer, as in a chariot of fire, He ascends into heaven.

XXV

THE ATONEMENT AND THE INTERCESSION

"We have an *Advocate* . . . and he is the *propitiation*."—1 JOHN ii. 1, 2.

THE third class of blessings, which are the fruit of the intercession of the Lord Jesus, is that of those imparted to the *world*. These have been revealed to us by the Son of God Himself.

1. "If I go, I will send him unto you" (John xvi. 7) "And he, when he is come, will convict the world," etc. (John xvi. 8).

He uses three different expressions to show the cause of, or the reason for, the sending of the Holy Spirit as a "Comforter" and as "the Spirit of truth": "I will pray the Father, and he shall *give* you another Comforter" (John xiv. 16); "The Holy Spirit, whom the Father will send in my name" (John xiv. 26); "The Comforter . . . whom I will send unto you from the Father" (John xv. 26).

In these verses, two acts are attributed to the Father; or, more correctly, one act of His is considered under two aspects—*Giving*, is used to show

that the indwelling of the Holy Spirit works in men, as the fruit of the graciousness of God's nature; and *sending*, to show that He has a *legitimate authority*, as well as a divine power, to do whatever work He pleases in the hearts of men.

There are also two expressions used in them to set forth the share which the Son has in the coming of the Holy Spirit: *Praying the Father*, as an expression of the will of the Mediator after He has accomplished His work; and *sending from the Father*, to show not only that whatever authority the Father has as guardian of His own law, but also whatever authority the Son has, as the result of His work in magnifying the law with His obedience, has been entrusted to the Holy Spirit to work in sinners both to will and to do. The connection which exists between the above verses indicates that the Son sends the Spirit, while the Father gives the Spirit in answer to the request of the Son. Since the work of the Holy Spirit in convicting the world is the result of His being sent by the Son, it is also the effect of the Father's giving, as the result of the Son's intercession.

2. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one . . . that the *world may believe* that thou didst send me (John xvii. 20, 21).

There is one verse in this prayer which seems to make out that Jesus Christ did not pray for the world at all. "I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine" (John xvii. 9).

But after glancing through the whole prayer, there is no real difficulty in reconciling these verses with one another. The line of thought along which the mind of the Great Intercessor ran with reference to those for whom He prayed was that of their *faith*. His line of thought is divisible into three parts. He prays (1) for those who had "believed" (ver. 8), (2) for "them . . . that believe" (ver. 20), and (3) for "the world" which "may believe," but which had not done so as yet (ver. 21). The first part of the prayer, up to verse twenty, seems to contain requests on behalf of the apostles; but not for them on account of their office, but on account of their faith—as those who had "believed that thou didst send me." Jesus Christ does not pray the Father to give the unbelieving world the blessings which He requests Him to give believers. In the eleventh verse, He said, "Keep them in thy name"; in verse seventeen, "Sanctify them in the truth." He does not pray for these blessings for unbelievers. Does He pray for unbelievers at all? Yes, "that the world may believe"; and, when they have believed, henceforth as believers.

Not only are spiritual blessings to believers the fruit of the intercession, but, what is more, the fact that there is a believer at all on the earth is a visible result of the intercession; of the Son of God. He prayed for those who believed, not for their own sakes only, but that those who had not believed might believe. He prayed for the unity and the holiness of the Church, "that the world may believe." Quite consistently with this, He prayed the Father to give the Spirit as a convicting Spirit, and especially to convict the world of unbelief—"because they believe not on me." When the Spirit convinces the heart of the sin of unbelief, He does so with the same object in view as the great Intercessor had when He prayed, "that the world may believe." The whole intercession of the Saviour for the world is directed and limited to the one object of bringing the world to believe. It may be further gathered that every means ever used, and blessed to the bringing of anyone to believe, has been a subject of meditation to the Lord Jesus in heaven, and has formed part of the requests of His intercession, in inseparable union with the believing itself, which is one of the objects of His intercession. Just as the works of God in time reveal His eternal purposes, previously hidden in His own mind, so is every gracious work of God's Spirit on the minds and hearts of sinners an unfailing indication to

us of the things asked in heaven, out of sight, by the Son of God. As far as our knowledge and vision of Him go, when Christ ascended into heaven, He entered His chamber and closed the door and there prayed His "Father which is in secret." But by looking at the evident work of grace on the hearts of men, we get to know for what things He does pray, and that with so much certainty as if we heard Him, with our own ears, praying His father in heaven in our native tongue.

It is sometimes asserted that the Son of God makes intercession for none but His own people; but the verses already referred to clearly prove, we should think, that that is incorrect, and that He prays for those who are not His people, that they might be people unto God; for those who have not believed, that they might believe; and for those who have not been convinced, that they might be convinced of their unbelief. There is another conviction of which Enoch speaks in his prophecy—that complete conviction which is connected with the punishment dealt by God to the ungodly.[1]

Since the intercession which Christ makes is *for* men, His intercession has nothing to do with that conviction, inasmuch as that is connected with the "judgment *upon* all." Although the soul's conviction of sin is not its conversion, any

[1] See Jude, 14–16.—D. E. J.

more than the capacity of the conscience to judge is the same thing as the will's choice of the Lord Jesus Christ; yet, since conviction is part of the divine plan to reveal to the sinner his need of Christ, and is in itself the gracious work, though not, when isolated, a saving work, as far as it is the work of the Holy Spirit, it also is the fruit of the intercession of the Lord Jesus. On the basis of Christ's testimony regarding the connection of His intercession with the work of the Spirit on the hearts and minds of men, it seems that we ought to consider that however general we may believe the Spirit's strivings with all men to be, or however particular and effectual we may believe His work on some to be, so general and so particular is the intercession which the Lord Jesus makes in heaven.

The Scriptures clearly teach that the Holy Spirit brings His gracious work to bear on the minds of men who are not saved. For example, we are told that some men "were made partakers of the Holy Ghost, and tasted the good work of God, and the powers of the age to come,"[1] of whom it is hinted that they did not possess the "things that accompany salvation."[2] The Bible itself is the work of the Holy Spirit: it is in itself a divine and gracious work, but it is not in and of itself salvation to anyone. After God Himself had led

[1] Heb. vi. 4, 5. [2] *Ibid.* 9.

the children of Israel out of Egypt and through the Red Sea, thousands of them fell before reaching the Land of Canaan, because of their unbelief. The Spirit has graciously striven with souls who have quenched His strivings to their own destruction. The Son's relation to the Spirit is such that we believe those gracious strivings are to be attributed to the intercession of the Son, even when they are not effectual and unto salvation.

If universality and particularity are characteristics which belong to the propitiation, and if they are characteristics which also belong to the work of the Holy Spirit, the natural conclusion is that they belong in the same degree to the intercession which connects the propitiation and the work of the Spirit. To the degree, therefore, that anyone does "despite unto the Spirit of grace," he also treads "under foot the Son of God" and counts "the blood of the covenant, wherewith he was sanctified, an unholy thing."[1]

[1] Heb. x. 29.

APPENDIX

APPENDIX

QUESTIONS ON THE FIRST CHAPTER OF *THE CHRISTIAN INSTRUCTOR*

SINCE the following questions are referred to in Chapter VI., we cannot do better than print them here. They are supplementary questions based on the answers given to the questions in the first chapter of *The Christian Instructor*—a Catechism on "the Principles of the Christian Religion" by the Rev. Thomas Charles, B.A., Bala. Inasmuch as many readers of this work may not be in possession of a copy of the *Instructor*, we also give its questions and answers fully enough to enable the reader to understand the reference of the Author's supplementary questions. (D. E. J.)

Q. 2. *What is God?* *A.* God is a Spirit.

1. In what way were the Jews taught that God is a Spirit?
2. In what does the means whereby the

same truth is taught under this dispensation differ from it?

Q. 3. *Is there more than one God?* *A.* There is but one God.

3. Whom does the Bible call gods, besides the Most High? Give references to the verses where that is done.

4. With reference to the verses where others are called gods, explain the precaution taken to prevent the reader from supposing that they are gods in the highest sense of the word.

Q. 4. *How many persons are there in the Godhead?* *A.* There are three, etc.

5. Since the Father alone is called a "Person" in the Bible (Heb. i. 3),[1] on what grounds do we call the Son and the Holy Spirit, Persons?

Q. 5. *Is each of the Persons true God?* *A.* Yes; co-equal and co-eternal.

6. Prove, by references, the correctness of this reply.

Q. 6. *Is not this a great mystery?* *A.* Yes; a great mystery to be believed and not to be comprehended.

7. What difference is there between the meaning of the word "mystery" in

[1] See the footnote on p. 132.—D. E. J.

the Bible and its meaning in this question?

Q. 7. *What are the operations which are more especially attributed to them?* *A.* Creation and Election to the Father; Redemption and Intercession to the Son; and Sanctification to the Holy Ghost. (Also quotation, 1 Pet. i. 2, R.V.)

8. Why is it said, "Elect . . . in sanctification of the Spirit, unto . . . sprinkling of the blood of Jesus Christ," and not "Elect . . . in the sprinkling of the blood of Jesus Christ, unto the sanctification of the Spirit," since blood is the means of cleansing?

Q. 8. *Is God almighty?* *A.* He is.

9. What propriety is there in saying that God is *all*-mighty in view of verses like Heb. vi. 18, "it is impossible for God to lie," and 2 Tim. ii. 13, "He cannot deny himself"?

Q. 10. *Is God all-present?* *A.* He is. (Ps. cxxxix. 7–10).

10. Is God *all*-present in every sense given to the word presence in connection with God? What are the various meanings thus given to the word?

Q. 12. *Is God unchangeable?* *A.* He is (Jas. i. 17).

11. Since God changes in His dealings towards men, how is that fact consistent with the testimony of "with whom can be no variation, neither shadow that is cast by turning"?

Q. 14. *Is God wise?* *A.* "He is God only wise."

12. Distinguish between wisdom and knowledge.

13. On what grounds can it be said that man is wise, and at the same time that God alone is wise?

Q. 18. *Is God just?* *A.* Yes; He is infinitely just and will punish sin (Ps. cxlv. 17).

14. Has righteousness nothing to do but punish sin? If so, how is it said of God that He is "righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9)?

15. Distinguish between being infinitely righteous and "righteous over much" (Eccles. vii. 16). If God is *infinitely* righteous, how is it that He is not "righteous over much"?

16. The common word to denote the characteristics of God, mentioned in this chapter, is "attributes." Is this word used in the Bible in the sense that we use it? What are the biblical words

nearest as regards meaning to what we mean by "attributes"?[1]

The above questions are drawn up in order to stimulate to thought and inquiry the many who have learnt the *Instructor* off by heart, and think, therefore, that they understand it. In order to answer all the above questions, one need be able to understand nothing more than the Bible of his native tongue; but he needs to be familiar with that, and must make it the Book of his mediation and study, as well as a Book to read.

[1] This question loses its point in English. The Welsh "priodoledd" (attribute) is rendered "jewels" in the English Authorised Version—D. E. J.

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